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H. M. HENRY, PRINTER.

Selections.

ADDRESS,

To the Non-Slaveholders of the South, on the Social and Political Evils of Slavery.

(Continued.)

VIII. DISREGARD FOR CONSTITUTIONAL OBLIGATIONS.

Governor McDuffie, in his speech of 1834, to the South Carolina legislature, characterized the federal Constitution as "that miserable mockery of blurred, and obliterated, and tattered parchment." Judging from their conduct, the slaveholders, while fully concurring with the governor in his contempt for the national parchment, have quite as little respect for their own State constitution and laws.

The "tattered parchment" of which Mr. McDuffie speaks, declares that "the citizens of each State shall be entitled to all the privileges and immunities of citizens of the several States."—Art. IV. sec. 2. Notwithstanding this express provision, there are in almost every slave State, if not in all, laws for seizing, imprisoning, and then selling as slaves for life, citizens having black or yellow complexions, entering within their borders. This is done under pretense that the individuals are supposed to be fugitives from bondage. When circumstances forbid such a supposition, other devices are adopted for nullifying the provision we have quoted. By a law of Louisiana, every free negro or mulatto arriving on board any vessel, as a *mariner* or passenger, shall be immediately imprisoned till the departure of the vessel, when he is to be compelled to depart in her. If such free negro or mulatto returns to the State, he is to be imprisoned for *five* years.

The jailor of Savannah sometime since reported *ten stewards* as being in his custody. These were free citizens of other States, deprived of their liberty solely on account of the complexion their Maker had given them, and in direct violation of the express language of the federal Constitution. If any free negro or mulatto enters the State of Mississippi for any cause, however urgent, any white citizen may cause him to be punished by the sheriff, with thirty-nine lashes; and if he does not immediately thereafter leave the State, he is *sold as a slave*.

In Maryland, a free negro or mulatto, coming into the State, is fined $20; and if he returns, he is fined $500; and in default of payment, is sold *as a slave*. Truly, indeed, have the slaveholders rendered the Constitution a blurred, obliterated, and tattered parchment. But whenever this same Constitution can, by the grossest perversion, be made instrumental in upholding and perpetuating human bondage, then it acquires, for the time, a marvellous sanctity in their eyes, and they are seized with a holy indignation at the very suspicion of its profanation.

The readiness with which southern governors prefer the most false and audacious claims, under color of constitutional authority, exhibits a state of society in which truth and honor are but little respected.

In 1833, seventeen slaves effected their escape from Virginia in a boat, and finally reached New-York. To recover their slaves, *as such*, a judicial investigation in New-York would be necessary; and the various claimants would be required to prove their property. A more convenient mode presented itself. The governor of Virginia made a requisition on the executive of New-York for them as fugitive *felons*, and on this requisition a warrant was issued for their arrest and surrender. The pretended felony was stealing the *boat* in which they had escaped.

In 1839, a slave escaped from Virginia, on board of a vessel bound to New-York. It was *suspected*, but without a particle of proof, that some of the crew had favored his escape; and immediately the master made oath that *three* of the sailors, naming them, had feloniously *stolen* the slave; and the governor, well knowing there was no slave market in New-York, and that no man could there be held in slavery, had the hardihood to demand the surrender of the mariners, on the charge of grand larceny; and in his correspondence with the governor of New-York, declared the slave was worth six or seven hundred dollars, and remarked that *stealing* was "recognized as a *crime* by all laws, human and divine."

In 1841, a female slave, belonging to a man named Flournoy, in Georgia, was discovered on board a vessel about to sail for New-York, and was recovered by her master. It was afterwards supposed, from the woman's story, that she had been induced by one of the passengers to attempt her escape. Whereupon Flournoy made oath that John Greenman did feloniously *steal* his slave. But the governor of New-York had already refused to surrender citizens of his State on a charge so palpably false and absurd. It was therefore deemed necessary to trump up a very different charge against the accused; and hence Flournoy made a second affidavit, that John Greenman did *feloniously steal and take away three blankets, two shawls, three frocks, one pair of ear-rings, and two finger-rings, the property of deponent.* Armed with these affidavits, the governor demanded the surrender of Greenman under the Constitution. Not an intimation was given by his excellency, when he made the demand, of the *real facts* of the case, which in a subsequent correspondence he was compelled to admit. It turned out that the woman, instead of being stolen, went voluntarily, and no doubt joyfully, on board the vessel; and that the wearing apparel, &c. were the clothes and ornaments worn by her; nor was there a pretense that Greenman had touched them, or ever had them in his possession.

In 1838, Mr. John B. Mahan, a Methodist preacher, residing in Ohio, was reported to have given aid and shelter to fugitive slaves from Kentucky; and forthwith the grand jury of Mason county, in that State, indicted him as being "late of the county of Mason," for aiding two slaves in making their escape from said county. On the strength of this indictment, Governor Clark, of Kentucky, issued his requisition on the governor of Ohio, wherein he stated that the said Mahan "*has fled from justice, and is now going at large in the State of Ohio;*" and that by virtue of the authority vested in him by the "Constitution and laws of the United States, he did demand the said John B. Mahan, as *a fugitive from the justice of the laws of this State.*" On this requisition Mahan was seized, carried into Kentucky, put in irons, and kept in prison as a felon, for about ten weeks; when, after a trial, which lasted six days, he was acquitted by the jury. Now it was a matter of notoriety, and *admitted* by the prosecution, that Mahan had not been in Kentucky for about *twenty years!* Yet day after day was spent in endeavors to procure the conviction of a man who had committed no offense against the laws of the State, and whose person had been seized in consequence of a gross fraud, and a palpable and acknowledged falsehood. But how happened it that the slaveholders permitted their prey to escape? Fortunately for Mahan, the governor of Ohio, after surrendering him, discovered the imposition that had been practised, and officially informed the governor of Kentucky that he could not consent that a citizen of Ohio should be taken to another State, and tried for an offense not committed within her jurisdiction. The publication of this letter drew the attention of the community to the infamous outrage that had been practised. If, after this, Mahan had been lynched, or even judicially punished, a controversy would have arisen between the two States, which would necessarily have given new strength and influence to the anti-slavery cause.

But perhaps the most insolent attempt yet made to pervert the federal Constitution to the support of slavery, was the expedient devised in Alabama to muzzle the northern press. An article appeared in a newspaper published in New-York, in 1835, which gave offense to certain planters in that State; and forthwith a grand jury, *on their oaths*, indicted the New-York publisher, "late of the county of Tuscaloosa," for endeavoring to excite insurrection among the slaves, by circulating a seditious paper; and on this indictment the governor had the impudence to make a formal requisition for the surrender of the publisher as a *fugitive from justice*, although he had never breathed the air of Alabama.

We have said that the slaveholders hold their *own* laws and constitution in the same contempt as those of the federal government, whenever they conflict with the security and permanency of slavery. One of the most inestimable of constitutional privileges, is *trial by jury;* and this, as we have seen, is trampled under foot with impunity, at the mandate of the slaveholders. Even John Tyler, as it appears, is for inflicting summary punishment on abolitionists by a lynch club, "without resorting to any other tribunal." We proceed to inquire how far they respect the liberty of speech, and of the press.

IX. LIBERTY OF SPEECH.

The whole nation has witnessed the successful efforts of the slaveholders in Congress, by their various gag resolutions, and through the aid of recreant northern politicians, to destroy all freedom of debate adverse to "the peculiar institution." They are themselves ready to dwell in debate on the charms of human bondage; but when a member takes the other side of the question, then indeed he is out of order—the Constitution is outraged, and the Union endangered. We all know the violent threats which have been used to intimidate the friends of human rights from expressing their sentiments in the national legislature. "As long," says Governor McDuffie to the South Carolina legislature, "as long as the halls of Congress shall be *open* to the *discussion* of this question, we can have neither peace nor security." The Charleston Mercury is on this subject very high authority; and in 1837, its editor announced that, "Public opinion in the South would now, we are sure, justify an *immediate resort to* FORCE *by the southern delegation*, even on the FLOOR OF CONGRESS, were they forthwith to *seize and drag from the hall* any man who dared to insult them, as that eccentric old showman, John Quincy Adams, has dared to do."

When so much malignity is manifested against the freedom of speech in the very sanctuary of American liberty, it is not to be supposed that it will be tolerated in the house of bondage. We have already quoted a southern paper which declares that the moment "any private individual attempts to lecture us on the evils and immorality of slavery, that very moment his tongue shall be cut out and cast upon the dunghill."

In Marion college, Missouri, there appeared some symptoms of anti-slavery feeling among the students. A lynch club assembled, and the Rev. Dr. Ely, one of the professors, appeared before them, and denounced abolition, and submitted a series of resolutions passed by the faculty, and among them the following: "We do hereby forbid all discussions and public meetings among the students, upon the subject of domestic slavery." The lynchers were pacified, and neither tore down the college, nor hung up the professors; but before separating, they resolved that they would oppose the elevation to office of any man entertaining abolition sentiments, and would withhold their countenance and support from every such member of the community. Indeed, it is obvious to any person attentive to the movements of the South, that the slaveholders dread *domestic* far more than foreign interference with their darling system. They dread *you*, fellow-citizens, and they dread converts among themselves.

X. LIBERTY OF THE PRESS.

The constitutions of all the slave States guarantee, in the most solemn and explicit terms, the liberty of the press; but it is well understood that there is one exception to its otherwise unbounded license; property in human flesh is too sacred to be assailed by the press. The attributes of the Deity may be discussed, but not the rights of the master. The characters of public, and even of private men, may be vilified at pleasure, provided no reproach is flung upon the *slaveholder*. Every abuse in Church and State may be ferreted out and exposed, except the cruelties practised upon the slaves, unless when they happen to exceed the ordinary standard of cruelty established by general usage. Every measure of policy may be advocated, except that of free labor; every question of right may be examined, except that of a man to himself; every dogma in theology may be propagated, except that of the sinfulness of the slave code. The very instant the press ventures beyond its prescribed limits, the constitutional barriers erected for its protection sink into the dust, and a censorship, the more stern and vindictive from being illegal, crushes it into submission. The midnight burglary perpetrated upon the Charleston post-office, and the conflagration of the anti-slavery papers found in it, are well known. These papers had been sent to distinguished citizens, but it was deemed inexpedient to *permit* them to read facts and arguments against slavery. Pains will be taken to prevent *you* from reading this address: and vast pains have been taken to keep slaveholders, as well as others, ignorant of every fact and argument that militates against the system. Hence Mr. Calhoun's famous bill, authorizing every southern postmaster to abstract from the mails every paper relating to slavery. Hence the insane efforts constantly made to expurgate the literature of the world of all recognition of the rights of *black* men. Novels, annuals, poems, and histories, containing sentiments hostile to human bondage, are proscribed at the South, and northern publishers have had the extreme baseness to publish mutilated editions for the southern market.*

In some of the slave States, laws have been passed establishing a censorship of the press, for the exclusive and special benefit of the slaveholders. Sometime since, an anti-slavery pamphlet was mailed at New-York, directed to a gentleman in Virginia. Presently a letter was received from Wm. Wilson, postmaster at Lexington, Virginia, dated June 17, 1836, saying:

"I have to advise you that a law passed at the last session of the legislature of this State, which took effect on the first day of this month, makes it the duty of the postmasters, or their assistants, to report to some magistrate (under a penalty of from $50 to $200) the receipt of all *such* publications at his office; and if on examination the magistrate is of opinion they come under the provision of the law, it is his duty to have them *burnt* in his presence; *which operation was performed on the above mentioned pamphlet this morning.*"

The Rev. Robert Breckenridge, a well-known zealous opponent of abolition, edited, in 1835, "The Baltimore Religious Magazine." A number of this magazine contained an article from a correspondent, entitled "Bible-slavery." The tone of this article not suiting the slave-breeders of Petersburg, Virginia, the subscribers were deprived of the number forwarded to them through the post-office of that town. The magazines were taken from the office, and on the 8th May, 1838, were burnt in the street, before the door of the public reading-room, in the *presence and by the direction of the mayor and recorder!*

It is surely unnecessary to remark, that this Virginia law is in contemptuous violation of the constitution of Virginia, and of the authority of the federal government. The act of Congress requires each postmaster to deliver the papers which come to his office to the persons to whom they are directed; and they require him to take an oath to fulfill his duty. The Virginia law imposes duties on an officer, over whom they have no control, utterly at variance with his oath, and the obligations under which he assumed the office. If the post-master must select, under a heavy penalty, for a public bonfire, all papers bearing on slavery, why may he not be hereafter required to select for the same fate all papers hostile to popery? Yet similar laws are now in force in various slave States.

Not only is this espionage exercised over the mail, but measures are taken to keep the community in ignorance of what is passing abroad in relation to slavery, and what opinions are elsewhere held respecting it.

On the first of August, 1842, an interesting address was delivered in Massachusetts, by the late Dr. Channing, in relation to West India emancipation; embracing, as was natural and proper, reflections on American slavery. This address was copied into a New-York weekly paper, and the number containing it was offered for sale as usual, by the agent of the periodical in Charleston. Instantly the agent was prosecuted by the South Carolina association, and was held to bail in the sum of $1,000, to answer for his *crime*. Presently after, this same agent received for sale a supply of "Dickens's Notes on the United States;" but having before his eyes the fear of the slaveholders, he gave notice in the newspapers that the book would "be submitted to highly-intelligent members of the South Carolina association, for *inspection;* and IF the sale is approved by them, it will be for sale; if not, not." And so the population of one of the largest cities of the slave region were not permitted to read a book they were all burning with impatience to see, till the volume had been first *inspected* by a self-constituted board of censors! The slaveholders, however, were in this instance afraid to put their power to the test; the people might have rebelled, if forbidden to read the "Notes;" and hence one of the most powerful, effective anti-slavery tracts yet issued from the press was permitted to be circulated, because people *would* read what Dickens had written. Surely, fellow-citizens, you will not accuse us of slander when we say that the slaveholders have abolished among you the liberty of the press. Remember the assertion of the editor of the Missouri Argus: "Abolition editors in the slave States will not dare to avow their opinions; it would be *instant death* to them."

XI. MILITARY WEAKNESS.

A distinguished foreigner, after traveling in the southern States, remarked, that the very aspect of the country bore testimony to the temerity of the nullifiers, who, defenseless and exposed as they are, could not dare to hazard a civil war; and surely no people in the world have more cause to shrink from an appeal to arms. We find at the South no one element of military strength. Slavery, as we have seen, checks the progress of population, of the arts, of enterprise, and of industry. But above all, the laboring class, which in other countries afford the materials of which armies are composed, are regarded among you as your most deadly foes; and the sight of a thousand negroes with arms in their hands, would send a thrill of terror through the stoutest hearts, and excite a panic which no number of the veteran troops of Europe could produce. Even now, laws are in force to keep arms out of the hands of a population which ought to be your reliance in danger, but which is your dread by day and night, in peace and in war.

During our revolutionary war, when the idea of negro emancipation had scarcely entered the imagination of any of our citizens—when there were no "fanatic abolitionists," no "incendiary publications," no "treasonable" anti-slavery associations—in those palmy days of slavery, no small portion of the southern militia were withdrawn from the defense of the country, to protect the slaveholders from the vengeance of their own bondmen! This you would be assured was abolition slander, were not the fact recorded in the national archives. The secret journal of Congress (vol. i. p. 165) contains the following remarkable and instructive record:

"*March* 29, 1779.—The committee appointed to take into consideration the *circumstances of the southern States*, and the ways and means for *their* safety and defense, report, That the State of South Carolina (as represented by the delegates of the said State, and by Mr. Huger, who has come hither at the request of the governor of said State, on purpose to explain the particular circumstances thereof) is UNABLE to make any effectual efforts with militia, by reason of the great proportion of citizens *necessary to remain at home to prevent insurrection among the negroes*, and to prevent the desertion of them to the enemy. That the state of the country, and the great number of these people among them, expose the inhabitants to *great danger* from the endeavors of the enemy to excite them to revolt or desert."

At the first census, in 1790, eleven years after this report, and when the slaves had unquestionably greatly increased their numbers, they were only 107,094 *fewer* than the whites. If, then, these slaves exposed their masters "to great danger," and the militia of South Carolina were obliged to *stay at home* to protect their families, not from the foreign invaders, but the domestic enemies, what would be the condition of the little, blustering, nullifying State, with a foreign army on her shores, and 335,000 slaves ready to aid it, while her own white population, *militia* and all, is but as two whites to three blacks?

You well know the slaveholders, in answer to the abolitionists, are wont to boast of the fidelity and attachment of their slaves; and you also well know, that among themselves they freely avow their dread of these same faithful and attached slaves, and are fertile in expedients to guard against their vengeance.

It is natural that we should fear those whom we are conscious of having deeply injured, and all history and experience testify that fear is a cruel passion. Hence, the shocking severity with which, in all slave countries, attempts to shake off an unrighteous yoke are punished. So late even as 1822, certain slaves in Charleston were *suspected* of an *intention* to rise and assert their freedom. No overt act was committed, but certain blacks were found who professed to testify against their fellows, and some, it is said, confessed their intentions.

On this ensued one of the most horrible judicial butcheries on record. It is not deemed necessary, in the chivalrous Palmetto State, to give grand and petit juries the trouble of indicting and trying slaves, even when their lives are at stake. A court, consisting of two justices of the peace, and five freeholders, was convened for the trial of the accused, and the following were the results of their labors:

July 2,	6 hanged.
July 12,	2 "
July 26,	22 "
July 30,	4 "
August 9,	1 "
Total,	35

Now, let it be remembered, that this sacrifice of human life was made by one of the lowest tribunals in the State; a tribunal consisting of two petty magistrates, and five freeholders, appointed for the occasion, not possessing a judicial rank, nor professing to be learned in the law; in short, a tribunal which would not be trusted to decide the title to an acre of ground—we refer not to the individuals composing the court, but to the court itself;—a court which has no power to take away the land of a white man, hangs black men by dozens!

Listen to the confessions of the slaveholders with regard to their happy dependents; the men who are so contented under the patriarchal system, and whose condition might well excite the envy of northern laborers, "the great democratic rabble."

Governor Hayne, in his message of 1833, warned the South Carolina legislature that "a state of *military preparation* must always be with us a state of perfect *domestic* security. A profound peace, and consequent apathy, may expose us to the danger of *domestic insurrection.*" So it seems the happy slaves are to be kept from insurrection by a state of military preparation. We have seen that during the revolutionary *war* the Carolina militia were kept at home watching the slaves, instead of meeting the British in the field; but now it seems the same task awaits the militia in a season of profound peace. Another South Carolinian† admonishes his countrymen thus: "Let it never be forgotten that our negroes are truly the Jacobins of the country; that they are the anarchists, and the domestic enemy, THE COMMON ENEMY OF CIVILIZED SOCIETY, AND THE BARBARIANS WHO WOULD, IF THEY COULD, BECOME THE DESTROYERS OF OUR RACE."

Again, "Hatred to the whites, with the exception, in some cases, of attachment to the person and family of the master, is nearly universal among the black population. We have, then, a FOE cherished in our very bosoms—a FOE WILLING TO DRAW OUR LIFE-BLOOD whenever the opportunity is offered; in the meantime, intent on doing us all the mischief in his power."—*Southern Religious Telegraph.*

In a debate in the Kentucky legislature, in 1841, Mr. Harding, opposing the repeal of the law prohibiting the importation of slaves from other States, and looking forward to the time when the blacks would greatly outnumber the whites, exclaimed:

"In such a state of things, suppose an insurrection of the slaves to take place. The master has become timid and fearful, the slave bold and daring—the white men, overpowered with a sense of superior numbers on the part of the slaves, cannot be embodied together; *every man must guard his own hearth and fireside.* No man would even dare for an hour to leave his own habitation; if he did, he would expect, on his return, to find his wife and children massacred. But the slaves, with but little more than the shadow of opposition before them, armed with the consciousness of superior force, and superior numbers on their side, animated with the hope of liberty, and maddened with the spirit of revenge, embody themselves in every neighborhood, and furiously march over the country, visiting every neighborhood with all the horrors of civil war and bloodshed. And thus the yoke would be transferred from the black to the white man, and the master fall a bleeding victim to his own slave."

Such are the terrific visions which are constantly presenting themselves to the affrighted imaginations of the slaveholders; such the character which, *among themselves*, they attribute to their own domestics.

Attend to one more, and that one an extraordinary confession:

"We of the South are emphatically surrounded by a dangerous class of beings—degraded and stupid savages, who, if they could but once entertain the idea, that immediate and unconditional death would not be their portion, would re-act the St. Domingo tragedy. But a consciousness, with all their stupidity, that a tenfold force, superior in discipline, *if not barbarity*, would gather from the *four corners of the United States*, and slaughter them, keeps them in subjection. But to the *non-slaveholding States* particularly, are we indebted for a permanent safeguard against insurrection. Without their assistance, the white population of the South would be *too weak* to quiet the innate desire for liberty which is ever ready to act itself out with every rational creature."—*Maysville Intelligencer.*

And now we ask you, fellow-citizens, if all these declarations and confessions be true, and who can doubt it, what must be your inevitable condition should your soil be invaded by a foreign foe, bearing the standard of EMANCIPATION?

In perfect accordance with the above confession, that to the non-slaveholding States, the South is indebted for a permanent safeguard against insurrection, Mr. Underwood, of Kentucky, uttered these pregnant words in a debate in 1842, in Congress: "THE DISSOLUTION OF THE UNION WILL BE THE DISSOLUTION OF SLAVERY."

The action of the federal government is, we know, controlled by the slave interest; and what testimony does that action bear to the military weakness of the South? Let the reports of its high functionaries answer.

The Secretary of War, in his report for 1842, remarked: "The works intended for the more remote southern portion of our territory, particularly require attention. Indications are already made of designs of the worst character against that region, in the event of hostilities from a *certain quarter*, to which we cannot be insensible." The secretary's fears had been evidently excited by the organization of *black* regiments in the British West Indies, and the threats of certain English writers, that a war between the two countries would result in the liberation of the slaves. The report from the quartermaster, General Jessup, a southern man, betrays the same anxiety, and in less ambiguous terms: "In the event of a war," says he, "with either of the great European powers possessing colonies in the West Indies, there would be danger of the peninsula of Florida being occupied by BLACKS, from the islands. A proper regard for the security of our *southern States* requires that prompt and efficient measures be adopted to prevent such a state of things." The Secretary of the Navy, a slaveholder, *hints* his fears in cautious circumlocution. Speaking of the event of a war with any considerable maritime power, he says: "It would be a war of incursions aimed at *revolution.* The first blow would be struck at us through our *institutions;*" he means, of course, "the peculiar institution." He then proceeds to show that the enemy would seek success "in arraying what are supposed to be the hostile elements of our *social system* against each other;" and he admits, that "even in the best event war on our own soil would be the more expensive; the more embarrassing, and the more HORRIBLE in its effects, by compelling us at the same time to oppose an enemy in the field, and *to guard* against all attempts to *subvert our social system.*" In plain language, an invading enemy would strike the first blow at the slave system, and thus aim at revolution,—a revolution that would give liberty to two and a half millions of human beings; and that such a war would be very embarrassing to the slaveholders, and the more horrible, because, as formerly in South Carolina, a large share of their military force would necessarily be employed, not in fighting the enemy, but in guarding the SOCIAL, that is, the "patriarchal system."

No persons are more sensible of their hazardous situation, than the slaveholders themselves, and hence, as is common with people who are secretly conscious of their own weakness, they attempt to supply the want of strength by a bullying insolence, hoping to effect by intimidation what they well know can be effected in no other way. This game has long been played, and with great success, in Congress. It has been attempted in our negotiations with Great Britain, and has signally failed.

In 1835, the Enterprise, a southern SLAVER, with a cargo of 78 slaves, bound from Virginia to Charleston, was driven into Bermuda, in distress, and the *cargo*, now converted into passengers, declined continuing the voyage, and the British authorities permitted them to remain. This, of course, roused the ire of the slaveholders, and Mr. Stevenson, himself from the land of the slaves, was directed to bully the British cabinet, by intimating that a delay to pay for these slaves might "tend to disturb and weaken the kind and amicable relations which now so happily subsist between the two countries." But the English positively refused to pay one cent, and, moreover, gave us official notice that they never would pay for "slaves who, under any circumstances, may come into the British colonies." This was really insufferable, and again it was thought best to bully a little louder. So Mr. Stevenson was ordered to tell the English that, on this subject, "irritated by discussion, without agreement, discussion will be abandoned FOR RETALIATION OR RETORTION; and sooner or later, the cordial good-will at present so happily existing between the two countries, will be converted into BITTER HOSTILITY."

Of course, Mr. Forsyth, who wrote this, and Mr. Stevenson, who communicated it, well knew that the North would not, and the South *dared* not, go to war with Great Britain for the price of 78 slaves. But no harm, it was thought, would come from trying to frighten the English. The experiment did not succeed. The answer was but a repetition of the former one. Things now looked desperate, and the slaveholders determined to make one more desperate effort to terrify the British cabinet. Mr. Stevenson was instructed to ascertain whether the ministry "are prepared AT ONCE to enter into the negotiation of a convention for regulating the disposition of slaves belonging to the United States, that may be carried by force into the colonies lying contiguous to our territories, or driven in by stress of weather;" and promising that the President "WILL ABSTAIN from taking those steps for the security of the rights and property of our citizens which the recent decision of her majesty's government, in the absence of any agreement on the subject, would render necessary, UNTIL *opportunity is offered for receiving the answer of her majesty's government.*" Now, if this would not scare the English, what would? Steamships had not then crossed the ocean, and considering the ordinary voyages made by our packets, the vengeance of the slaveholding republic was to be stayed about four months from the date of the instructions, (March 12th, 1838.) So that the war for slavery was to be commenced by Mr. Van Buren, the northern President with southern principles, on or about the 12th of July, unless the packet, arriving previous to that day, should bring with it the consent of the British government to indemnify our slave traders for all losses they might sustain by the liberation of their slaves in the British West Indies. But alas! for the third time, despite of the hints and threats, and the four months' grace, a flat and positive refusal was given. And what course did Mr. Van Buren pursue? Why, he kindly and prudently *abstained* from taking the threatened steps as long as he remained in office, and his successors have imitated his Christian forbearance.

In 1841, two more of our slavers lost their cargoes in the West Indies; one being driven in by stress of weather, and the other carried there by the slaves on board, who, with great bravery, tempered with great humanity, made themselves masters of the vessel after a short struggle, in which only one white man lost his life. This last event was no less alarming than novel, and again the bullying system was resorted to. The Senate chamber was selected as the theatre on which the chivalry should pour forth their lofty indignation, and from which should issue the thunders which were to cause the British queen to tremble on her island throne. A few specimens of their awful threatenings will suffice.

Mr. King, of Alabama—"If such outrages continue, he solemnly believed nothing could prevent a collision—unless that government should retrace her steps, WAR must inevitably come."

Mr. Calhoun, of South Carolina, held the liberation of the slaves of the *Creole* "to be the most ATROCIOUS OUTRAGE ever perpetrated on the American people. As soon as they could get full information, they ought to DEMAND that those who committed the piracy should be delivered to this government. If we cannot obtain justice, every man with an American heart will be ready to RAISE HIS HAND against oppression!"

Mr. Barrow, of Louisiana, "was not willing that those he represented should submit any longer to the insolence of a foreign power. He wished the committee to present to the people the true principles of national law which we would maintain AT ALL HAZARDS. The people of the South would not submit to British interpretation of the laws of nations, drawing a distinction between *slaves and goods.* The traffic of slaves from one State to another is a matter of every day's occurence, and if these *contemptible* British subjects of Nassau are permitted to go on in this way, seizing by force of arms, and liberating, slaves belonging to American citizens, the SOUTH would be compelled to fit out armaments and DESTROY NASSAU AND OTHER BRITISH TOWNS that trample on the laws and the rights of our citizens."

Scarcely had these thunders uttered their voices before a British ambassador appeared at Washington, empowered by his sovereign to conclude a treaty with the United States. What an auspicious circumstance for the slaveholders! This mission of course brought things to a crisis. It was well understood that, if certain other matters of difference were not settled by this mission, war must follow. How easy to insert an article in the treaty binding Great Britain for all time to come never again to make "a distinction between slaves and goods;" between human beings and bales of cotton. And should she have the temerity to refuse a stipulation so very equitable and democratic, why then the *South* would have the pleasant occupation of destroying the West India towns; then would every American-hearted man raise his weaponed hand against the oppressors who declined treating men either as beasts or as goods; and then, too, the most atrocious outrage ever perpetrated on the American people might be avenged. Well, the treaty was negotiated and sent to the Senate. On opening it there, the slaveholders found that so far from containing any guarantee against such atrocious outrages in future; so far from giving any compensation for those already committed, not a line, not a word was bestowed on the subject; the remonstrances and the threats of the slaveholders were in very deed utterly and alike unnoticed. Surely *such* a treaty was instantly and indignantly spurned by the Senate. Let us see. The Senate were too considerate to reject without first attempting to *amend.* Accordingly, a resolution was submitted, proposing an amendment, stipulating "the right of the vessels of the United States, driven by tempest or carried by violence into any of the West India islands, to depart from the same with all their contents of *persons* (slaves) and property, with all convenient despatch, and after receiving the hospitable treatment due to *misfortune.*" This was precisely what the slaveholders had for years been clamoring and blustering for. If this amendment was not now made, and the treaty containing no allusion to the subject should now be ratified by the Senate, it would be a virtual waiver of their demand, and no hope would be left that the English government would hereafter treat men as "goods." Of course the whole southern delegation voted for the amendment? Not so, fellow-citizens; only *five* southern senators were silly enough to risk a war with Great Britain by insisting on what they well knew she would never grant; and it deserves to be remarked, that Messrs. King, Calhoun, and Barrow, notwithstanding their big words, were *not* among the five simple ones; and when the vote was taken to ratify this treaty, so humiliating to the South, so ominous in its silence to the coasting slave trade, but nevertheless securing the South from the dangers and horrors of a war, only *four* slaveholders were fool-hardy enough to vote against it, and the three thunderers were all in favor of its ratification!! Even Mr. McDuffie, devoted as he is to the support of slavery as the corner-stone of our political institutions, even he, in the ensuing session, remarked in his place in the Senate, in reference to this treaty, "Great Britain tendered to us the olive branch of peace. I thank God that our government accepted it in the spirit in which it was extended to us."

And can you doubt, after these details, that your aristocracy, whatever may be their vaunts, are conscious of their military weakness, and shrink from any contest, which may cause a foreign army to plant the standard of emancipation upon their soil. The very idea of an armed negro, startles their fearful imaginations. This is disclosed on innumerable occasions, but was conspicuously manifested in a recent debate in the Senate. In July, 1842, a bill to regulate enlistments in the naval service being under consideration, Mr. Calhoun proposed an amendment, that negroes should be enlisted only as *cooks* and *stewards.* He thought it a matter of *great consequence*, not to admit blacks into our national vessels of defense. Mr. Benton thought *all arms*, whether on land or sea, ought to be borne by the white race.

Mr. Bagby. "In the southern portion of the Union the great object was to *keep arms, and a knowledge of arms*, out of the hands of the blacks. The subject addressed itself to every southern heart.—Self-preservation was the first law of nature, and the South must look to that."

On motion of Mr. Preston, the bill was so amended as to include the *army.*

And think you, that men thus in awe of their own dependents, shuddering at a musket in the hands of a black, and with a population of two millions and a half of these dreaded slaves, will expose themselves to the tremendous consequences of a union between their domestic and foreign enemies? Of the four who voted against the British treaty, probably not one would have given the vote he did, had he not known to a certainty that the treaty would be ratified.

Think not that we are disposed to ridicule the fears of the slaveholders, or to question their personal courage. God knows their perils are real, and not imaginary; and who can question, that with a hostile *British* army, in the heart of Virginia or Alabama, the whole slave region would presently become one vast scene of horror and desolation. Heretofore, the invaders of our soil were themselves interested in slave property; *now*, they would be zealous emancipationists, and they would be accompanied by the most terrific vision which could meet the eye of a slaveholder, regiments of *black troops*, fully equipped and disciplined. Surely such a state of things might well appal the bravest heart, and palsy the stoutest arm. But, fellow-citizens, what in such a catastrophe, would be your condition.—Your fate, and that of your wives and children, would then be linked to that of your lordly neighbors. One indiscriminate ruin would await you all. But *you* may avert these accumulated horrors. You may change two and a half millions of domestic and implacable enemies into faithful friends and generous protectors. No sooner shall the negroes cease to be oppressed, than they will cease to hate. The planters of Jamaica were formerly as much afraid of their slaves, as your planters now are of theirs. But the Jamaica slaves, now freemen, are no longer dreaded; on the contrary, they form the chief military force of the island, and should a foriegn foe attack it, would be found its willing and devoted defenders. It rests with *you* to relieve your country of its most dangerous enemy, to render it invulnerable to foreign assaults, and to dissipate that fearful anticipation of wrath and tribulation which now broods over and oppresses the mind of *every* white who resides in a slave country.

We have called your attention to the practical influence of slavery on various points deeply affecting your prosperity and happiness. These are:

1. Increase of population.
2. State of education.
3. Industry and enterprise.
4. Feeling toward the laboring classes.
5. State of religion.
6. State of morals.
7. Disregard for human life.
8. Disregard for constitutional obligations.
9. Liberty of speech.
10. Liberty of the press.
11. Military weakness.

You will surely agree with us, that in many of these particulars, the States to which you belong are sunk far below the ordinary condition of civilized nations. The slaveholders, in their listlessness and idleness, in their contempt for the laws, in their submission to illegal and ferocious violence, in their voluntary surrender of their constitutional rights, and above all, in their disregard for human life, and their cruelty in taking it, are, as a civilized and professedly a Christian community, without a parallel, unless possibly among some of the anarchical States of South America, or in the kindred republic of Texas.

When compelled to acknowledge the superior prosperity of the free States, the slaveholders are fond of imputing the difference to tariffs, or to government patronage, or to any other than the true cause.

Let us, then, inquire whether the inferior and unhappy condition of the slave States can indeed be ascribed to any natural disadvantage under which they are laboring, or to any partial or unjust legislation by the federal government.

In the first place, the slave States cannot pretend that they have not received their full share of the national domain; and that the narrowness of their territorial limits have retarded the development of their enterprise and resources. The area of the slave States is nearly *double* that of the free. New-York has acquired the title of the *Empire* State; yet she is inferior in size to Virginia, Missouri, Georgia, Louisiana, or North Carolina.

Nor can it be maintained that the free States are in advance of the slave States, because, from an earlier settlement, they had the start in the race of improvement; Virginia is not only the largest, but the *oldest* settled State in the confederacy. She, together with Delaware, Maryland, North Carolina, and South Carolina, were all settled before Pennsylvania.

Nor will any slaveholder admit for a moment, that Providence has scattered her gifts with a more sparing hand at the South, than at the North. The richness of their soil, the salubrity of the climate, the number and magnitude of their rivers, are themes on which they delight to dwell; and not unfrequent is the contrast they draw between their own fair and sunny land, and the ungenial climate, and sterile soil, of the northern and eastern States. Hence, the moral difference between the two sections of our republic must arise from other than natural causes. It appears, also, that this difference is becoming wider and wider. Of this fact we could give various proofs, but let one suffice.

At the first census, in 1790, the free population of the present free States and territories was 1,936,125
Do. of the slave States and territories, 1,394,847

Difference, 535,278

By the last census, 1840, the same population in the free States and territories was 9,782,415
In the slave States and territories, 4,793,738

Difference, 4,988,677

Thus it appears, that in 1790, the free population of the South was 72 per cent. of that of the North; while, in 1840, it was only 49 per cent.; while the difference in 1840 is more than *nine* times as great as it was in 1790.

Thus you perceive how unequal is the race in which you are contending. Fifty years have given the North an increased preponderance of about four and a half millions of free citizens. Another fifty years will increase this preponderance in a vastly augmented ratio. And now, we ask you, why this downward course; why this continually increasing disparity between you and your northern brethren? Is it because the interests of the slaveholders are not represented in the national councils? Let us see. We have already shown you, that your *free* population is only 49 per cent. of that of the northern States; that is, the inhabitants of the free States are more than *double* the free inhabitants of the slave States. Now, what is the proportion of members of Congress from the two sections?

In the Senate, the slave States have precisely as many as the free; and in the lower house, their members are 65 per cent. of those from the free States.*

The Senate has a vote on every law, and as one-half of that body are slaveholders, it follows, of course, that no law can be passed without their consent. Nor has any bill passed the Senate since the organization of the government, but by the votes of slaveholders. It is idle, therefore, for them to impute their depressed condition to unjust and partial legislation, since they have, from the very first, controlled the action of Congress. Not a law has been passed, not a treaty ratified, but by their votes.

Nor is this all. Appointments under the federal government are made by the President, with the consent of the Senate, and of course the slaveholders have, and always have had, a vote on every appointment. There is not an officer of the federal government to whose appointment slaveholding members of the Senate have not consented.† Yet all this gives but an inadequate idea of the political influence exercised by the *people* of the slave States in the election of President, and consequently over the policy of his administration. In consequence of the peculiar apportionment of presidential electors among the States, and the operation of the rule of *federal numbers*, whereby, for the purpose of estimating the representative population, five slaves are counted as

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* The Harpers, of New-York, in reply to a letter from the South, complaining of the anti-slavery sentiments in a book they had recently published, stated, "Since the receipt of your letter, we have published an edition of the 'Woods and Fields,' *in which the offensive matter has been omitted.*"

† The author of "A Refutation of the Calumnies inculcated against the Southern and Western States."

* 135 from the free, and 88 members from the slave States. According to *free* population, the South would have only 66 members.

† In the distribution of patronage, the slaveholders are ever mindful of the interests

three white men, most extraordinary results are exhibited at every election of president. In the election of 1840, the electors chosen were 294; of these, 168 were from the free, and 126 from the slave States. The popular vote in the free States was 1,726,737, or one elector to 10,278 voters; in the slave States, 682,583, or one elector to 5,935 voters.*

Even this disproportion, enormous as it is, is greatly aggravated in regard to particular States. New-York gave 443,331 votes, and had 42 electors; Virginia, Maryland, and North Carolina gave 229,568 votes, and had 48 electors; Ohio gave 272,939 votes, and had 21 electors; Georgia, Delaware, Kentucky, Alabama, Louisiana, and Arkansas gave 265,941 votes, and had 44 electors.

These facts address themselves to the understanding of all, and prove beyond cavil that the slave States have a most unfair and unreasonable representation in Congress; and a very disproportionate share in the election of president.

Nor can these States complain that they are stinted in the distribution of the *patronage* of the national government. The rule of *federal numbers*, confined by the Constitution to the apportionment of representatives, has been extended, by the influence of the slaveholders, to other and very different subjects. Thus, the distribution among the States of the surplus revenue, and of the proceeds of the public lands, was made according to this same iniquitous rule.

It is not to be supposed that the slaveholders have failed to avail themselves of their influence in the federal government. A very brief statement will convince you, that if they are now feeble and emaciated, it is not because they have been deprived of their share of the loaves and fishes.

Reflect, for a moment, upon the vast patronage at the disposal of the President of the United States, and then recollect, that should the present incumbent serve his full term, out of fifty-six years, from the organization of the government, the office will have been filled no less than forty-four years by a slaveholder, and four years more by a northern man with southern principles.†

Of the fourteen Secretaries of State, ten have been slaveholders, and one "the northern man with southern principles." For thirty-seven years the chair of the House of Representatives has been filled, and its committees appointed, by slaveholders, and only for seventeen years by men from the free States. For the last twelve years not a judge of the Supreme Court has been taken from the free States, while the last six appointments to the bench have been selected exclusively from the house of bondage. In 1842, the United States was represented at foreign courts by nineteen ministers and charges d'affaires, of whom no less than thirteen were from the slave States.

Surely, surely, if the South be wanting in every element of prosperity; if ignorance, barbarity, and poverty be her characteristics, it is not because she has not exercised her due influence in the general government, or received her share of its honors and emoluments.

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* South Carolina had eleven electors, chosen by the legislature. These are deducted in the calculation.

† The devotion of Mr. Van Buren to the slave interest was so open, as to call forth the following grateful acknowledgment, in 1840, from the legislature of Alabama: "Resolved, that the present administration of the general government, by promoting the interests of the SOUTH, and GUARDING our institutions, has won our admiration, and *secured our support*." This support was the quid pro quo.

MACDONOUGH ONCE MORE.

The Boston Christian World, in answer to the charge of having quoted this slaveholder's letter without expressed disapprobation, says:—

It was not, that we justified expatriation, or imagined any justice in compelling the wronged African to pay, with the sweat of his brow, for sufferings which cry to heaven, or hoped, from a sordid calculation of dollars and cents, the tears of repentance over a monstrous crime. We trust we are not such absolute idiots, as to expect Christian figs, from these wretched thistles. We have done with expecting that the habituated southern slaveholder will see with northern eyes, and act to his less fortunate brother, as we ought to act to the dependent laborer here.

But, we were right glad to have this confession, from the inmost heart of slavery, of what pro-slavery men at the North will not hear—of what the lamented Channing dwelt upon with such rare eloquence—that, give the crushed negro a high motive, and he will rise; put freedom before him, and he will run with eagle's wings; once throw away the whip, and respect his humanity, and he is a man, noble, self-sacrificing, laborious, a miracle in his master's eyes

Mc Donough was a selfish, benighted creature; and we fear that such a man's influence, do what he may, will only perpetuate oppression, and systematize wrong. But, we should be rejoiced to have a thousand testimonies like his, to spread before a community who believe, that the slave is just fit for his chains, and that instant emancipation would be instant starvation: yes, that the chained slave-gang are but counterfeit presentments of humanity—and prove in black and white, that, treat them as men, and they are patterns of humanity, respect them, and they respect themselves, be friends to them, and they become the most devoted of earthly friends, lead them to the Saviour, and the days of primitive discipleship have returned.

AMERICAN A. S. SOCIETY.

TENTH ANNIVERSARY OF THE AMERICAN ANTI-SLAVERY SOCIETY.

The tenth anniversary of the American Anti-Slavery Society was held at the Apollo Hall, in New-York, commencing at 10 o'clock, A. M. Tuesday, May 9th, 1843.

Francis Jackson, of Boston, one of the Vice Presidents of the society, called the meeting to order, (the President of the society being absent.)

The chairman stated that an opportunity would be given for prayer, or reading the scriptures, if any one felt called upon to do so.

Prayer was offered by Mr. Pennington, of Philadelphia.

The Annual Report of the Executive Committee, was read by J. C. Hathaway, of Farmington.

Jacob Ferris, of Wayne county, moved to accept the report, and made some brief remarks in favor of its principles.

S. S. Foster, of New Hampshire, made some objections to some of the sentiments of the report.

Edmond Quincy, of Dedham, moved that, for the present, it should be laid on the table. Carried.

The Treasurer's report was then read by J. C. Hathaway. The whole amount disbursed during the year past, was stated at $12,334. On motion, the Report was accepted.

Mr. James Monroe, of Connecticut, rose and offered the following resolution:

1. "Resolved, that slaveholding is necessarily destructive of national prosperity; and that wherever it exists, every friend of the best interests of his country, is bound to strive for its immediate abolition."

Mr. Monroe, in support of his resolution, traced the intimate connection that exists between slavery, and the prosperity of this country. He exposed the expensiveness of the system, in all its ramifications, and undertook the demonstration that it "cost more than it comes to," to support it. He compared Virginia with Massachusetts, Ohio with Georgia, and asked for the cause of the difference. He adverted to the Florida war, with all their expenses, and contended that all this money was expended in the support of the slave system. He took the ground, that no slave country could ever exist by itself; and that the system could only flourish when fastened upon a free government; without such connection it could not stand.

The existence of slavery, was inconsistent with the right administration of the laws of the land. That government was alone free, under which an insult offered to the humblest individual, was felt throughout the whole nation. He drew a picture of the slave, in contrast with that of the master, and asked if such a contrast was consistent with the existence of a free, healthy spirit of liberty, and national honor? Is such a state of things safe? Is it consistent with national prosperity? Has it not horrible impending dangers?

Curb the spirit of freedom in the slave population as you will, it must break forth at last, and to your cost. And here the speaker recited the following sonnet by Professor Longfellow:

Beware! The Israelite of old, who tore
The lion in his path,—when, poor and blind,
He saw the blessed light of heaven no more,
Shorn of his noble strength, and forced to grind
In prison, and at last led forth to be
A pander to Philistine revelry,—

Upon the pillars of the temple laid
His desperate hands, and in its overthrow
Destroyed himself, and with him those who made
A cruel mockery of his sightless wo;
The poor, blind slave, the scoff and jest of all,
Expired, and thousands perished in the fall!

There is a poor, blind Sampson in this land;
Shorn of his strength, and bound in bonds of steel,
Who may, in some grim revel, raise his hand,
And shake the pillars of this Commonweal,
Till the vast temple of our liberties
A shapeless mass of wreck and rubbish lies.

This was received with great applause, as, indeed, were many of the speaker's highly wrought descriptions, his eloquent bursts, and his remarkable felicitous metaphors, and flights of fancy.

But it is said, continued the speaker, that the slaves have the gospel preached to them. Preaching to slaves! Impossible. What can a preacher, with the Word of God open before him, say in a sermon addressed to slaves? The idea reminds me of the bishop, who was asked by a poor boy, for charity; and having given him a dry, mouldy crust of bread, he began to talk to him about his soul, and of religion. "Can you say the creed?" "No." "Can you say your commandments?" "No." "Do you know the Lord's prayer?" "No." "Well, say it now, after me, and remember your are addressing God"—"Our Father—" "OUR Father?" said the boy; "is God *your* Father?" "Yes," said the bishop; "and my Father, too." "Then we are brothers, are we?" "Certainly," said his reverence. "Then, how dare you, sir, give your brother such a miserable piece of food, to save him from starvation, as this?" (Laughter.)

Mr. Monroe invited attention to the fact, that Greece, and Rome, were both stronger, braver, and more successful in the days of their freedom, when there was no hellotism, nor slavery, in their country, than afterwards; and warned the people of America to take a lesson from the past.

Frederic Douglas, was next introduced to the meeting. He said:—"I have myself been a slave, and I do not expect to awaken such an interest in the minds of this intelligent assembly, as those have done who spoke before me. For I have never had the advantage of a single day's schooling, in all my life; and such have been my habits of life, as to instil into my heart a disposition I never can quite shake off, to cower before white men. But one thing I can do. I can represent here the slave,—the human chattel, the despised and oppressed, for whom you, my friends, are laboring in a good and holy cause. As such a representative, I do not fear that I shall not be welcome to all true-hearted abolitionists. (Applause.)

I offer you, Mr. President, continued Douglas, the following resolution, and desire to say a few words in its support:

2. "Resolved, That the anti-slavery movement is the only earthly hope of the American slave?"

There is a truth, sir, asserted in this resolution that is almost every where, and by almost every body, denied. Instead of being regarded as a powerful aid to abolition, it is far too generally viewed as retarding that event. But this is a grievous error. I know, for I speak from experience. It has been imagined that the slaves of the South are not aware of the movements made on their behalf, and in behalf of human freedom, every where, throughout the northern and western States. This is not true. They do know it. They knew it from the moment that the spark was first kindled in the land. They knew it as soon as you knew it, sir, in your own New England. Did not petitions by thousands, immediately go forth for the abolition of slavery in the District of Columbia, and in the territories, and for the overthrow of the internal slave trade? Heard we not that? And in the curses of our masters against the abolitionists, did we not feel instinctively that these same abolitionists were our friends? And in every form of opposition to the great cause, did we not hear it?

Prior to this movement, sir, the slave in chains had no hope of deliverance—no hope of any peace or happiness within this vale of tears. Darkness and despair rested gloomily upon his prospect, and not a ray of light was thrown across. But when he heard of this movement, hope sprang up in my mind, and in the minds of many more. I knew, I felt, that truth was above error, that right was above wrong, that principle was superior to policy; and under the peaceful and beneficent operation of abolitionism, I felt that I should one day be free. [Loud and protracted applause.]

The speaker went on to say that there was no hope for the slave in Church, or State, or in the working of society, framed as it now is; nothing whatever in any of the institutions of the day. But in the American Anti-Slavery Society, the slave sees an exposition of his true position in the scale of being. He finds that he is, indeed, a Man,—admitted, recognized as such, as he is by them, and he goes on, calmly and quietly, hoping in his chains that the day may come, when by their aid, he shall be relieved from his thraldom! [Applause.] For this society, sir, is above either Church or State; *it is moving both*, daily, more and more. What do we see? Massachusetts has closed her goals, and her court-rooms, against the slave-hunters, and has bidden them to look for no aid at the hands of her people, in this unholy work. Thus is the great work going on!

And, sir, the slave sees that God has raised up a mighty work in his behalf, among the people of the North, when he observes the reluctance with which the slave owner now makes his tours to the North. The slave is now not taken as a part of the retinue of his master, on the boot of the stage, as before. He soon finds his "property" among the missing, if he does: and then he comes back, and curses the abolitionists of the North; and, in answer to the question, where is Sam, or Dick, or Bill? slaves who have remained behind, hear him say, the infernal abolitionists have got hold of him, they begin to feel that they have friends, and that the time will come, when the exertions of such will be used for their deliberation, as well as that of their brethren. This it is which teaches the poor slave where his hope is,—that it is in the "anti-slavery society,"—and in the growing feeling at the North, in favor of the oppressed, and against oppression. [Vociferous applause.]

And Mr. Douglas wound up this extraordinary speech, with a feeling exhortation to abolitionists to go on, in the confidence of a good cause, to the breaking of bonds, the unloosing of shackles, and the liberation of the enchained, the enthralled, and the oppressed. He sat down amidst very warm and enthusiastic applause.

Abby Kelley then came forward, and was greeted with warm and long-continued applause. She said that she rose to second the resolution which had been offered by Frederic Douglas; that he had been a slave; that he was now free, and could speak for himself; but that his mother and sister were still in the hands of the outragers; and that it was therefore fit that she, a woman, should stand there by his side, and bear her testimony in favor of the cause, which had made him, and which, under God, would make them, free! She mourned over the past, that yet, by the laws of New-York, and other States, he was even now a slave; and she exulted over the reflection that there was a growing feeling among the people, which would not rest until that opinion was uprooted. Now, all parties, all social organizations, whether civil or ecclesiastical, were but the coadjutors of slavery; no matter what the denomination—Presbyterian, Baptist, Methodist, what not! The slave has no hope in them, or in any of the philanthropic movements of the day. She begged all not to be discouraged; she warned them that the time was nigh when their enemies would fall on each other, and destroy each other. They were a Spartan band, and had only need to keep together, firmly, to accomplish this great object. She invoked abolitionists to listen to the teachings they had just heard from the lips of Douglas. The slave knows, and feels, and appreciates the position of the slave, better than any one else can do; and it was the duty of all true-hearted abolitionists to go forward bravely, and untiringly, and sustain them in their efforts for freedom. (Applause.)

William Lloyd Garrison was next called for, and took the stand. He said, upon rising, that he was there under an implied promise to his physician not to speak at all. He had been for some time very ill, and was not now in a condition to address the meeting. For myself, said he, I should have stayed away; but for the good cause, in which we are all engaged, if I can be of any service to it, I have come; and having come, I cannot keep silence.

It seems, says Mr. G. to be my destiny, Mr. Chairman, always to be obliged to deal in the language of severity, and of scathing indignation. I cannot help it, sir; when I look at the institutions of my country, even her courts of justice, and see my fellow-men groped down to the dust by the oppressive laws which American Congresses and legislatures have enacted, I must, I feel I must, "cry aloud, and spare not!" And I have now risen, sir, to offer you two resolutions, upon which I intend to make a few cursory remarks.

Mr. G. then offered these two resolutions:

3. Resolved, As slavery is sustained by the co-operation of the North, the withdrawal of such support is necessary to its downfall. And until this is done, the Almighty will require the blood of injured slaves at the hands of the people of the northern, as well as of the southern States.

4. Resolved, That Massachusetts, by enacting laws to prevent the rendering assistance by her officers to the slave owner in rescuing his fugitive slave, has acted in a manner truly worthy of the fame of "the old Bay State."

The genius of anti-slavery, Mr. Chairman, (said Mr. Garrison,) ten years ago found this state of things existing. A man of color could be taken, on the allegation of a white man that he was a slave, and be carried into slavery, upon such white man's oath; and the genius of anti-slavery said, "This must not be!" If in a petty case, involving but twenty dollars, the intervention of a jury could be had, for the preservation of the liberty of a free citizen of this republic, there ought to be permitted a tribunal, also. Yet it was not so. We petitioned, by thousands, and tens of thousands, sir, for the alteration of this state of things, so far as Massachusetts was concerned; and we continued to petition, until we obtained all, or nearly all, that we asked. This great triumph filled us with hope and encouragement for the future; it was indeed a tremendous stride for anti-slavery. Vermont followed in the wake of Massachusetts, and other States followed Vermont. And what next? The Supreme Court of the United States decided that such laws were unconstitutional—null and void. Yet while declaring them so, that tribunal conceded that the people of Massachusetts were not obliged, by the Constitution, to assist in the taking of fugitive slaves.

When this decision was promulgated, the South exulted; while the North were united, to a man, against the spirit of the decision. The South exulted; ah, sir! when will slavery learn that the triumph of the wicked is short? Of the concession contained in that decision, anti-slavery promptly availed itself; and petition after petition went up to the legislature of Massachusetts, for the passage of a law rendering it even criminal for a citizen of that State to aid in such an unholy work.

The case of George Latimer, sir, was the first that occurred under this infamous decision. We meant to make it the last; and most successfully did we do it! (Great applause.) One petition to the legislature contained the names of more than 60,000 persons; and their voice, and the voice of their fellow-citizens, was heard and regarded; and this law, sir, was the consequence.

Here Mr. G. read the law of Massachusetts, passed this year, to meet such cases hereafter as Latimer's, and then continued:

No jail, now, sir, in Massachusetts, no officer in that noble State, can be used for the detention or arrest of fugitive slaves. The owners may have them, if they choose to come and take them; but no freeman is any longer forced to aid him in doing so. No, sir; not even Leverett-street jail is any longer at the service of the slave-hunters! (Cheers, and hear, hear.)

The South, sir, by this decision of the Supreme Court, caught a Tartar. Like the Irishman, who, seeing one of the enemy in what he thought an exposed situation, grappled with him, and exclaimed, "Sure, I've caught a Tartar!" "Bring him along, then, Pat." "Oh, but I can't bring him along." "Come along, then, without him." "Oh, by the powers, isn't that jist what I'd like to be after doing, if the spalpeen would only be letting of me?" (Laugh.)

Mr. Garrison then ran rapidly over the circumstances of Latimer's case; and said that but for the uprising of the people in their majesty, he would have been carried back to slavery; but as it was, Gray was obliged to retreat without accomplishing his infamous object. The speaker then went over all the subsequent circumstances of this case—the indignation meeting at Norfolk, in Virginia—the threats of dissolving the Union, and other fearful demonstrations—amidst all which, he said, Massachusetts continued to preserve her composure undisturbed. He referred to the tone of the Virginia papers, in connection with this matter; and to the action of the Virginia legislature—to the appointment of a committee—to the report they brought forward, and asked, What was the result? What was done about it? Nothing, sir; nothing! The report was laid on the table. They gave the matter the go-by. It was no longer true that "Virginny never tires." She was tired out, before the question came to a vote.

Thus encouraged, then, sir, let us go on in the prosecution of our noble work. Supported by God, let us acknowledge our success to be His good work; and in his name, not our own, let us press onward to the end, secure that His mercy and goodness will never forsake us in well doing.

Mr. Garrison sat down in the midst of loud applause, and was followed by

Wendell Phillips, esq. of Boston, who offered the following resolution:

5. Resolved, That anti-slavery is only to be advanced by trampling under foot the political and ecclesiastical links which bind slavery to the institutions of this country.

This was a most impassioned and eloquent effort. He said that George Latimer, the freed slave, had asked him if it was safe for him to come, that day, to New-York, and to stand, with himself, upon that platform? nay, he asked if it would be safe for him to remain in Massachusetts? And I told him no, said Mr. P. Why, sir? Because, sir, we are all slaves, by our political and civil organization. Our laws make us so. There is not yet all the protection for freedom in Massachusetts that there should be. The steps already taken are indeed vast and grand. But they are yet insufficient. Brother Garrison has but "reported progress" in the account he has given us. The committee "ask leave to sit again." (Applause.) I hope in heaven, sir, that another chapter will soon be added to the statute-book of Massachusetts, to render her in "no" degree, and to "no" extent, the vassal of Virginia. At present the emancipation we desire is incomplete.

I was educated to, and have practised at the bar; but I must confess that I was astonished to hear a judge in a Massachusetts court, say that this decision of the Supreme Court was binding upon the citizens of that State. With all the Saxon notions of freedom they had inherited, and with all the American principles of liberty which they had wrought out, that there should be a law forbidding them to rescue a brother from slavery! Yet so it is.

The slave, then, sir, has yet to be protected, in despite of the State government, and not by favor of it; and by the force of the free spirit of the age, daily and hourly becoming more free and independent.

The greatest trouble was behind; it existed in the pulpits of the land. The constant dropping of the pulpit teachings of our country will do more towards the preservation of the institution, than could all the eloquence of our statesmen, and the policy of our politicians.

The religious sentiment of America is responsible for the existence of slavery; church organization sustains it; and on the heads of those who frame that sentiment, and who keep up that organization, rests the guilt of this enormous evil.

Calling a slaveholding nation a Christian nation—that is the fatal error; encouraged by the pulpit, which forms the mind on which your statesmen are to act. Your Constitution, sir, is in the way! Yes, sir; your boasted, free Constitution. And your churches are in the way, too, sir! And the fealty you owe to each of these must be trampled beneath your feet, sir, before you can be considered a friend to freedom. (Applause, mixed with a solitary hiss.)

Sir, the man who hissed then, doubtless thinks that a fanatical sentiment. But it is not, sir. He does not know how radically free, and how conservative of liberty, is the abolition principle. I am only asking him and you, sir, to do what the Jays, and the Otises, and the Adamses, asked your fathers and his to do, a little more than a half century ago! Then, sir, our principles were popular principles, and all the bright lights of the time were for making our Constitution an anti-slavery Constitution. They had, none of them, any idea that that instrument could ever, in the lapse of years, be used for the protection of slavery. They thought, then, that slavery had received its death-blow, in the blow struck at the slave trade. A fatal error. They regarded expediency more, in this respect, than principle. It is the proudest boast of the anti-slavery movement, that it regards principle as far superior to expediency.

Sir, we have tied the cold corpse of slavery to the living body of liberty, and she languishes in its fell embrace. Call up one of those who wrought out the nation's independence—who wrote and signed its Declaration—who instilled into the common mind of their time the principles of pure freedom, and unadulterated liberty—an Adams—a Jefferson—a Henry—an Otis—a Hancock—a Jay—and seeing the base use to which the Constitution created by them had been put, they would bid you, sir, with one voice, to trample it under your feet! (Applause. And as for the Union, sir, freemen desire no union that is cemented by the blood of men! You have no right to sacrifice the rights, the liberties, the lives of one, to the fears of another! * * *

And after a few words more in this strain, the speaker offered again his resolution; which, with the others offered, was adopted; and the meeting (at 2 o'clock) adjourned to meet at Concert Hall, at 4 o'clock, P. M.

Afternoon Session, Tuesday, May 9th.—Met agreeably to adjournment.

J. C. Hathaway, Sarah Pugh, and William A. White, were appointed secretaries,

Henry W. Williams, Cyrus M. Burleigh, and James N. Buffum, were appointed to make a roll of the members present.

Ellis Gray Loring, and Daniel Neall, were appointed to audit the treasurer's account.

The following persons were appointed to prepare business for the meeting, viz: William Lloyd Garrison, James S. Gibbons, Wendell Phillips, Abby Kelley, Ellis Gray Loring, Stephen S. Foster. J. M. McKim, Edwin Fussell, Abraham Brooke, Edmund Quincy, Thomas Earle, Caroline Weston, John A. Collins, Frederic Douglass, Esther Hayes, George W. Benson, Sarah Pugh, Paulina S. Wright, Erasmus D. Hudson, Francis Wright, Edward M. Davis, James Monroe, Elizabeth J. Neall, Abby H. Gibbons, James Boyle, and Francis Jackson.

Song by the Hutchinsons.

The Annual Report was taken up, and after some discussion, again laid upon the table.

James S. Gibbons, Abby Kelley, Thomas Earle, William Lloyd Garrison, James Monroe, Edmund Quincy, and John O. Wattles, were appointed to nominate officers for the society for the ensuing year.

Song by the Hutchinsons.

Adjourned to meet at 9 o'clock to-morrow morning.

Morning Session, Wednesday, May 10th.—Met agreeably to adjournment.

Prayer by Mr. Needham.

The business committee, by their chairman, William Lloyd Garrison, reported that the appointment of an editor of the "National Anti-Slavery Standard" be referred to the Executive Committee of the Society; the report was accepted, and the appointment so referred.

The following preamble and resolutions were reported by the business committee, and the adoption of them moved by Edmund Quincy.

Whereas, the American Anti-Slavery Society has for its object the abolition of slavery, by the co-operation of the means and efforts of persons of all shades of political and religious opinion; and whereas, it was the original intention of the organization, and is essential to its very existence, that the funds and the machinery of the society be applied not to the examination, attack, or defense, of the soundness of the general religious or political principles of its members, only so far as they relate to slavery; Therefore,

7. Resolved, That while this society has a right to demand of all its members, the most thorough fidelity in the application of their own religious and political principles, and the faithful employment of all the instrumentalities, civil, ecclesiastical, and social; which they feel themselves free to use for the removal of any evil, to the extirpation of slavery; yet it disclaims any right to prescribe to its members the opinions they shall hold, or the instrumentalities they shall employ, or discontinue, and that it should ever refuse to take any action that would exclude a single human being from its platform, on account of his religious and political opinions, with reference to any other subject than slavery.

8. Resolved, That those churches and ministers, that claim a divine origin and a commission from God to reform the sins of the world, and which still refuse to treat slavery, which is the "sum of all villanies," its supporters and apologists, with the same severity, and the same discipline, which they apply to the separate crimes, and their perpetrators, which make it up, are proved by their own acknowledged principles of duty, to be false and hypocritical, and that it is as absurd as it is impious to ascribe to such persons or associations the character of Jesus Christ.

9. Resolved, That it is the duty of all abolitionists to withdraw their countenance and support from all ministers and churches which refuse to bear a faithful and uncompromising testimony against slavery, and to hurl the same ecclesiastical thunders against this crime of crimes, that they claim it to be their right and duty to fulminate against all other crimes and criminals of far less enormous magnitude.

Henry S. Peterson moved to strike out all after the word, "whereas," and insert the following:

Whereas, the Constitution of the American Anti-Slavery Society lays down certain principles, a "consent" in which, it declares, shall entitle to membership under it: Therefore,

7. Resolved, That any one who subscribes to the principles there laid down, is entitled, so long as that Constitution shall endure in its present form, to be considered, not only a member in name, but a member in fact and good-fellowship, of this society.

8. Resolved, That the adoption of any new doctrines in the shape of resolutions, calculated to narrow the broad ground of membership as defined in our Constitution, by creating new tests of anti-slavery faith, are violations of the spirit of the Constitution which binds us together, and therefore unjust to those who do not unite with them.

9. Resolved, That if the *old* ground of membership be thought too broad, it can be properly narrowed, only, by amending the original contract between our members, viz: the Constitution.

The amendment was opposed by Stephen S. Foster, William Lloyd Garrison, and sustained by Henry S. Peterson.

The subject was laid on the table, for the purpose of allowing Mr. Downes to make some remarks on his recent visit to the South.

Song by the Hutchinsons.

The resolutions were again taken up, and the discussion continued by Abel Brown, of Albany, and P. Pike, of Massachusetts.

Song by the Hutchinsons.

Adjourned to meet at 3 o'clock, P. M.

Wednesday afternoon, May 10.—Met agreeably to adjournment.

The substitute of Henry S. Peterson, was taken up, and the discussion continued by Edumnd Quincy, Henry S. Peterson, Abby Kelley, Thomas Earl, William L. Garrison, J. N. Buffum, Isaac T. Hopper, and Dr. Wilson.

The substitute was lost, and the question recurring on the original preamble and resolutions, they were adopted.

Song by the Hutchinsons.

The following resolution was offered by Wendell Phillips, and adopted:

10. Resolved, That each member of the society, be requested to contribute the sum of one dollar, or such other amount as they may think proper, for the purpose of defraying the expenses of this meeting, and advancing the general objects of the society, and that the committee on the roll pass around now and collect subscriptions for those purposes.

Adjourned to meet at 9 o'clock, A. M. to-morrow.

Thursday morning, May 11th.—Met agreeably to adjournment.

After some remarks by John Levi, of Lowell, followed by a song from the Hutchinsons, the business committee reported the following resolution; which was discussed by G. R. Barker, Wendell Philips, W. A. White, Thomas Earle, William Lloyd Garrison, and laid on the table for the purpose of taking up donations, and subscriptions.

11. Resolved, That we cannot regard any man as a consistent abolitionist who, while holding to the popular construction of the Constitution, makes himself a party to that instrument, by taking any office under it requiring an oath, or voting for its support.

Subscriptions and donations were taken up to the amount of $1,227.

The committee on nomination of officers, made the following report, which was adopted, and the officers appointed accordingly:

President.—WM. LLOYD GARRISON, Boston.

Vice Presidents.—Samuel Fessenden, Maine; Enoch Mack, New Hampshire; Rowland T. Robinson, Vermont; Francis Jackson, Massachusetts; Peleg Clarke, Rhode Island; John Green, Connecticut; James Cannings Fuller, New-York; Robert Purvis, Pennsylvania; Joseph Parrish, New Jersey; Thomas Garret, Delaware; Abraham Brooke, Ohio; Herbert Williams, Indiana; Robert Stewart, Illinois; Zephaniah Platt, Michigan.

Foreign Corresponding Secretary.—Maria W. Chapman.

Recording Secretary.—Joseph C. Hathaway.

Treasurer.—Isaac T. Hopper.

Managers.—Nathan Winslow, George Ropes, Maine; Nathaniel P. Rogers, Parker Pillsbury, Stephen S. Foster, John A. Richardson, New Hampshire; Jedediah Holcomb, Charles C. Burleigh, Vermont; Seth Sprague, Samuel J. May, Amos Farnsworth, Andrew Robeson, William Bassett, William Adam, George W. Benson, Massachusetts; Thomas Davis, William Adams, Lucinda Wilmarth, John Brown, Rhode Island; George Sharpe, William Bolles, Butler H. Strong, Luther Bartlett, Connecticut; Thomas M'Clintock, Francis Wright, Abraham Van Epps, Ezra C. Smith, Samuel D. Porter, William C. Bloss, Cyrus Thompson, Joseph Post, Simpson Robbins, Mary Springstead, George Doughty, New-York; Lucas Gillingham, John Atkinson, New Jersey; James Miller M'Kim, James Forten, John Sellers, jr. Elijah Pennypacker, Benjamin Bowne, Jonas Wyman, William H. Johnson, Sarah Pugh, Jonathan P. Magill, Pennsylvania; Robert Hanna, Amasa Walker, Joseph A. Dugdale, John O. Wattles, David Galbraith, Jesse Gerretson, Lydia Irish, Abraham Allen, Elizabeth Robinson, Ohio; Edwin Fussell, David Wilson, Indiana; Luther Birge, Illinois.

Executive Committee.—James S. Gibbons, Ellis Gray Loring, William P. Powell, Edmund Quincy, Daniel Carmichael, Wendell Phillips, Abby H. Gibbons, Charles L. Remond, Edmund L. Benzon, Anne Warren Weston, Edward M. Davis, Martha W. Greene.

On motion of Thomas Earle, the annual report was referred to the executive committee, for revision and publication. Adjourned to meet at 2 1-2 o'clock, P. M.

Afternoon Session, Thursday, May 11.—The eleventh resolution was again taken up for discussion. Thomas Earle moved to lay the resolution on the table. Lost. He then moved that the following be added to the resolution: "or signing a petition addressed to any legislature elected under that Constitution." Edmund Quincy moved the previous question. Lost. On motion, the resolution and amendment were laid on the table.

The business committee reported the following resolutions, which, after some discussion, were adopted:

12. Resolved, That a special meeting of the American Anti-Slavery Society be held in the city of Philadelphia, on the 4th day of December next, being the tenth anniversary of its formation; and that the executive committee, and the members generally, be urged to use all necessary measures to procure a numerous and enthusiastic gathering of the abolitionists of the whole country, to celebrate the completion of the first decade of their national association.

13. Resolved, That the thanks of this society be presented to Lindley Coates, the late president, for his services in that office.

Whereas, the democratic and whig parties continue, both in their national and local operations, to sustain the slave system; therefore,

14. Resolved, That we cannot recognize as a consistent abolitionist, any person who will give his vote, or in any way countenance these parties, either nationally or locally, until they shall put in nomination men who have withdrawn all support from slavery, direct and indirect, not only politically but ecclesiastically.

Thomas Earle moved to strike out the word "ecclesiastically." The previous question was moved and carried. The amendment was lost. The resolution was adopted.

The auditing committee made the following report, which was accepted:

TREASURER'S REPORT.

American Anti-Slavery Society, in account with Isaac T. Hopper, Treasurer—DR.

Cash paid out from 5th mo. 10th, 1842, to 5th mo. 6th, 1843.

For paper, and printing the National Anti-Slavery Standard,		$3,480 00
" " " anti-slavery almanac,		552 72
" books, pamphlets, and tracts, purchased,		8 00
" rent, fixtures, cartage, postage, advertising, envelop paper, &c.		1,259 29
" secretaries, editor, agents' salaries, and expenses,		2,745 32
" agents for donations and subscriptions, per their accounts,		2,459 73
" assistance in office,		517 50
" on loan account, interest, and discount,		847 05
Balance of cash on hand, 5th mo. 6th, 1843,		464 15
		$12,334 16

CR.

By cash on hand, 5th mo. 10th, 1842,	$337 02	
" donations received,	$2,613 94	
" " from agents,	1,009 46	3,623 40
" subscriptions received,	3,959 69	
" " from agents,	874, 31	4,834 00
" John A. Collins, for donations and subscriptions, per account,	1,099 55	
" sundry agents, do. do.	1,360 18	2,459 73
" sales of almanacs, for cash,	82 53	
" " pamphlets, &c.	164 98	
" loan account, from sundries,	832 50	$12,334 16

I have examined the above account of the treasurer, and find it to be correct.

On behalf of the auditing committee—my associate, Ellis Gray Loring, being absent.

DANIEL NEALL.

The business committee reported the following resolutions, which were adopted:

Whereas, it is evident, as well from the confession of distinguished men at the South, as from the numerous facts and documents now before the public, that the perpetuity of slavery in this country depends on the support and fostering care of the nominally free States; therefore,

15. Resolved, That we recommend to the abolitionists throughout the country, as an effectual means for the accomplishment of this object, to sign and circulate the following pledge:

TEETOTAL ANTI-SLAVERY PLEDGE.

Believing slaveholding, under all circumstances, to be a heinous sin and crime, and deeply convinced of the wickedness of aiding or abetting, by our countenance, any who are concerned in it; we, the undersigned, do agree never to vote for any candidate for civil office, nor countenance any man as a Christian minister, nor hold connection with any organization as a Christian church, except such as have dissolved their political and ecclesiastical connections with the slave system, and are *practically* pledged to labor with us for its immediate and entire extinction from our country. Nor will we aid in returning fugitives from slavery, nor do any act to prevent the slaves from regaining their liberty, by such means as they may think proper to adopt.

16. Resolved, That we earnestly caution abolitionists against being misled so far as to sacrifice their principles, by their conduct in reference to political action; while we sustain the right of petition, and oppose the admission of Texas, we ought, at the same time, to hold these as secondary questions in the abolition enterprise, and never give our suffrages, or recommend that others give them, to any candidates for the principal executive or legislative offices, State or national, except those who avowedly intend to advocate the abrogation of all constitutional and legal provisions which in any manner sustain the institution of slavery.

17. Resolved, That while we disapprove of organizing a permanent abolition political party, we recommend to voting abolitionists temporary nominations for the concentration of their votes, so long as the candidates of the existing parties refuse to declare themselves in favor of the objects expressed in the foregoing resolution.

18. Resolved, That the success which has attended the efforts of the true abolitionists of the United States, for the last ten years, in spite of the mighty impediment which the influence of slavery in all the political, ecclesiastical, and social relations of the country has opposed to their progress; and the signal triumph of the genuine anti-slavery movement, as embodied in the American Anti-Slavery Society, over the obstacles which the treachery and falsehood of pretended friends of the cause, have constantly thrown in its path, since their desertion of the original platform, calls for renewed gratitude to Heaven, and demands fresh and cheerful devotion to the accomplishment of the glorious purpose of the enterprise.

Moved by Mr. Irish:

19. Resolved, as the sense of this convention, that it would greatly promote the cause of abolition, to recommend to the executive committee to call a convention of the parent society, somewhere in the State of Ohio, sometime in the approaching summer or fall; and that they will send some of their most efficient lecturers to attend at said convention.

20. Resolved, That the thanks of this meeting be, and they are hereby, tendered to our esteemed friends, the Hutchinsons, for the interest which they have contributed to this meeting, by their presence, and their charming and soul-stirring music.

Song by the Hutchinsons.

On motion, adjourned, *sine die*.

FRANCIS JACKSON, *President.*

J. C. HATHAWAY,
SARAH PUGH,
WM. A. WHITE, } *Secretaries.*

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, MAY 18, 1843.

THE ANNUAL MEETING.

Our annual meeting has passed, with every circumstance that is calculated to cheer the spirits of the friends of freedom, and to strengthen them for the onward march.

The anniversary was an occasion of extraordinary interest, and cannot have failed to make a deep impression on the minds of all present. We have to regret that a more full report was not made of the speeches that were delivered; the absence of the stenographer whose services were engaged for the purpose, and the impossibility of supplying his place at a late hour, is our only explanation of this delinquency. We are indebted to the reports of other papers, especially of the New-York Daily Express, for the condensed account furnished, and which those who were present will hardly want to read, as it cannot communicate the deep and impressive spirit of the meeting. To our distant friends, it may give a faint idea of the general proceedings; which, we assure them, have not been surpassed in interest, by those of any former anniversary.

The business meetings of the society were large, and conducted with great harmony and spirit. Here, again, we must regret our inability to furnish even a running sketch of the speeches and debates called forth by some of the resolutions. The general zeal manifested—the ready spirit of co-operation in all present; the unanimity that prevailed, and the satisfaction with all that was done—were never excelled, if quite equalled, by the palmiest days of former prosperity. It is now sufficiently evident that the want of confidence which followed the secession of 1840, has been surmounted. The American Society never enjoyed so large and true a confidence as it does at the present moment. Its friends have become aroused from their lethargy. The faction which separated from it, and gave it, at parting, the deadliest thrust it was capable of, has passed into a mere nominality. It no longer exercises any of the functions of a regular organization. We have, therefore, the field clear before us, with fair winds, and prosperous seas; and if we do not press forward towards our object, the fault will be our own.

Our good friends, the Hutchinsons, from New Hampshire, frequently enlivened the meetings with the inspiring songs of freedom. All hearts were moved to a quicker zeal, by their delightful episodes. It is worthy of remark, that whereas some objections were felt by individuals to this mode of *spreading truth*, they were all dispelled, so soon as the reality, in its simplicity and beauty, was

to have an anti-slavery meeting, which was held at 1 o'clock, and addressed by John O. Wattles. Passing on to Lloydsville, they had another meeting; and at York, Pa. a large gathering in the market-place.

The whole distance traveled in this way, was over seven hundred miles. Who would not gladly have shared the toils and pleasures of that journey? Dr. Fussell says they had a very joyous time, and were in good spirits the whole way. As they rode along, the hills were made to re-echo songs of freedom, temperance, and peace. On one occasion, they found themselves in front of a distillery; and the people of the neighborhood stared wildly at them, as they rung forth a teetotal chorus.

The aggregate expenses of the journey were between six and seven dollars for each individual. More than half of it was for the single item of *toll*. The wagon springs broke two or three times, which involved a cost of seven dollars, or more. The expense of *food* was *four dollars, eighty-seven and a half cents*, for the whole company! Provision for the horses was a very considerable item.

The example of zeal and sacrifice afforded by these dear friends of humanity, will long continue to animate us, in our efforts in behalf of the oppressed. Let those who live comparatively at our very doors, with easy access to the annual meeting, bear this pilgrimage of seven hundred miles, in lively remembrance, when they are called on another year, to come up and provide for the acceleration and success of the anti-slavery cause.—J. S. G.

The proceedings of the annual meeting excludes a number of communications, and much valuable matter, that will lie over for our next paper.

FAIR AT SYRACUSE, ON THE FIRST OF AUGUST.—The call for this Fair will appear next week. Friends of the cause are admonished to be diligent in preparing their contributions.

ANNIVERSARIES.

AMERICAN BOARD OF FOREIGN MISSIONS.

The chair was occupied by the Hon. Theodore Frelinghuysen; Dr. Williston offered up an appropriate prayer; after which, a statement of the operations of the board, during the past year, was read by the Rev. Dr. Armstrong, one of the secretaries.

The missions are arranged into three grand divisions. The first to nominal Christian countries; the second to civilized heathen nations; the third to rude and barbarous pagan tribes. The first of these divisions includes Syria, and the adjacent country. Here, the society has five missions; eleven stations; thirty-six ordained missionaries; three physicians; thirty assistant missionaries; and thirty-two native helpers, all of whom have been followers of Mahomedanism. The second division includes Western and Southern India, Singapore, Siam, China, &c. In these countries, there are eight missions; twenty-seven stations; thirty-eight ordained missionaries; two physicians; thirty-nine assistant missionaries; and eighty-two helpers. The third division includes Borneo, Western and Southern Africa, the Sandwich Islands, and the Indians in the Oregon territory, the western and other States of the Union, and in Canada. In these parts, there are thirteen missions; forty-nine stations; fifty-nine ordained missionaries; one hundred and thirty-one assistant missionaries; three native preachers; and a large number of native helpers and assistants. The summary is, twenty-six missionaries; eight stations; one hundred and thirty-three ordained missions; two hundred assistant missionaries; and one hundred and seventeen native helpers;—including, altogether, four hundred and sixty-nine missionary laborers. In connection with the missions, there are seventeen printing establishments, with thirty-one presses, from which have been issued works in twenty-two different languages, spoken by four hundred and fifty millions of people. The missionaries have under their care six hundred and eighteen free schools, containing twenty-seven thousand scholars; and in eight seminaries, and twenty-eight boarding-schools, there are eleven hundred pupils. The missions number sixty churches, with twenty-seven thousand church members. The report then went on in detail to examine the progress which had been made in the various countries, describing the aspect which they presented to be highly encouraging, and calling on Christians, of all denominations, to put forth increased efforts for the conversion of the world, and speaking in high terms of the aid received from the progress of the temperance cause. It then alluded to the Sandwich Islands, where it said there were twenty-three churches, with nineteen thousand two hundred members; two thousand four hundred and forty-three of whom had been received during the previous year. Nine houses of worship, six of which were of stone, had been erected during the same period. There were three hundred and thirteen common schools, with fourteen thousand five hundred and fifty-eight scholars. Twenty-six books and tracts had been printed in the native language, numbering one hundred and twenty thousand copies, and thirteen millions of pages, of which eight millions had been at the expense of the American Bible and Tract Society. Seventy-one thousand copies had been bound at the bindery, of which fifty thousand had been distributed. The average attendance at divine worship, was twenty-three thousand; and the whole number admitted to church membership, from the first, was twenty-five thousand four hundred and thirty-four. Since the last meeting, twenty missionaries and assistants had been appointed, and the same number dismissed, principally on account of ill-health. Eighteen have embarked for abroad, and seven who have visited their native land, have returned to their stations. Twelve have returned to this country, and nine have died. The receipts during the period from the 1st August, 1842, to 30th April, 1843, were $161,230; which was $37,520 less than the appropriations for the same period, and $93,159 less than the receipts for the same period during the last year.

AMERICAN BIBLE SOCIETY.

This society held its annual meeting at the Tabernacle, Thursday morning. The audience was not so large as usual, and a great deal of confusion prevailed during the early part of the meeting, in consequence of so many coming late.

New Auxiliary Societies.—There have been organized during the year, fifty-nine new auxiliaries, a large share of them in Alabama, in Iowa territory, and one in Lahaina, Sandwich Islands.

Receipts.—These amount to $126,448 77, being $7,908 31 less than those of the preceding year.

Books Printed.—English Bibles, 92,000; English testaments, 120,000; French do. 8,000; German do. 4,000; modern Greek do. 4,000. This does not include what has been printed abroad at the society's expense.

Bibles and Testaments issued.—The whole number in course of the year has been 215,605 copies, in nineteen different tongues; making a total of 3,268,370 since the organization of the society.

The report notices that a book of psalms, and the entire Bible, have been stereotyped, in raised letters, for the blind, under the direction of Dr. Samuel G. Howe, of Boston. Thirteen agents have been employed the entire year.

Books have been distributed among the boatmen and seamen. Grants of books have also been made for Buffalo, Cleveland, Baltimore, Sydney, South Wales, Hong Kong, in China, and other places. For emigrants, various grants have also been made; and eight hundred and sixty copies for the soldiers in forts, and on the frontier.

Grant of Books abroad.—These have been made for Texas, Canada, Haiti, Cuba, Honduras, Rio Grande, Buenos Ayres, and Santa Cruz. To the latter place have been sent five hundred Bibles, and one thousand testaments, at the request of the Rev. Dr. McElroy, of New-York. These books are for young slaves in part, who are required by law to attend school for four years, from their fifth year, and in part for adults who attend Sunday schools.

English Bibles have been sent, on request, to Lodiana, North India, and to Ceylon, South India, for the use of native pupils, who have learned, or are learning, the English tongue. Similar grants have been made the former year for Madras. May not the English yet become the tongue of India?

About eighteen thousand dollars, also, have been granted to foreign countries.

FEMALE MORAL REFORM SOCIETY.

The anniversary of this society was held on Wednesday evening, at the church in Greene street. It was thinly attended.

Lewis Tappan, esq. read letters from several gentlemen, regretting their inability to attend. He then read the fourth annual report of the society. Since 1836, about twenty millions of pages, and near four millions of tracts, have been distributed.

There were about seven hundred applicants, last year, mostly young girls and orphans, for the benefits of the society, and they have been saved from the snares of the seducer. During the last year, the society has given out four hundred and fifty garments, fifty pair of hose, sixty pair of sheets, many pillow-cases, and twenty bed-quilts. A great many tracts and other publications have been distributed on board of vessels.

In the beginning of the year, a considerable debt hung over the society, but they have been able to reduce it to a small amount. The prejudice against the society is fast ceasing, and it is beginning to be regarded with favor by all classes. The society has sent fourteen thousand petitions to the New-York legislature, and by its influence, legislative action has already commenced against the crimes of seduction and adultery.

The meeting was addressed by Mr. Corey, of Utica, the Rev. W. Everts, Dr. Wyckoff, and the Rev. Mr. Hoes. The following resolution of Mr. Evarts', speaks the sentiment of the society:

Resolved, That indiscriminate exposure is the great law of reform, commanded by reason and revelation.

COLONIZATION SOCIETY.

The anniversary of the New-York State society was held at the church in Lafayette place. An ode, composed for the occasion, by Mrs. Mary M. Thompson, was sung by the choir. The Rev. Mr. Bigley read a portion of the scriptures. The prayer was offered up by the Rev. Dr. Brownlee. In the report read by the secretary, it appears the society was never in a more flourishing condition. There is peace and plenty at the colony in Africa. At home, the opposition to the society has nearly ceased. The report sets forth that the schools, the farms, and business of the colony are in a prosperous condition. The Rev. Dr. De Witt then rose, and pronounced a warm eulogium over his friend, the late secretary of the society, Rev. Dr. Proudfit. The Rev. Dr. Kennedy, of Wilmington, delivered the most beautiful speech of the season. He was succeeded by John Thompson, esq. of Poughkeepsie, the celebrated Mr. Gurley, and by Colonel Stone. This society has never been in a more flourishing condition. From one to two thousand applicants are waiting to be removed to Africa. The object of the society is not so much to abolish slavery, as to colonize and Christianize Africa.

ANTI-SLAVERY CONVENTION.

A meeting of the convention for the eastern district of this State, was held on Wednesday evening, at the church corner of Christie and Delancy streets. Mr. Brown, of Albany, said this meeting was held at the recommendation of the society, which held its annual meeting week before last.

Horace Dresser took the chair, and the prayer was made by the Rev. Mr. Joselyn. Mr. Brown presented a little white boy, who had, he said, been purchased in Apalachicola, for fifty dollars, by a gentleman who had sent him here. Mr. Brown held up the boy, and said they could judge, from this specimen, whether they had any white slaves at the South or not. He estimated the boy had not more than one-eighth African blood in his veins. The boy was but four years old.

Mr. Brown then introduced a colored man, who had been a slave at the South. He related his experience, and told a sad story of the condition of his brethren in that region. Among other things, he said slaves had their meals served out to them by an old, lame woman. Because it was so on his plantation, he, in his ignorance, supposed it was universal. He said he had seen all his brothers and sisters sold, and was himself sold, at auction. It was then made his duty to wait on a two-horse carriage, and he was dressed out in a new suit of clothes, with a pair of high boots, like those worn by John Tyler.

The Rev. Mr. Brown, of Troy, and one or two others, addressed the meeting.

EXHIBITION OF THE DEAF AND DUMB.

Dr. Milnor, the venerable president of the institution, made a brief statement of the present condition of the institution. He said there were, at present, 154 pupils in this institution—the sexes being about equal. And it was a very interesting fact, that every single one of them were present this afternoon—no one being detained by sickness.

There are eight or nine distinct classes. One of them, a class of young boys and girls, answered very intelligibly upon the black board, although they have been under instruction only a year. They were asked to write sentences containing the words *like* and *wish*. They wrote as follows—one wrote, "I like to see the leaves grow on the trees." Another, "I like to see the horse." Another, "I like to swim in the water, &c." "I wish to learn to read my Bible"—"I wish to go to the city"—"I wish to catch a chicken"—"I wish to see my friends."

Another class wrote from dictation—"Three years ago I could neither read nor write."

In answer to questions by their teachers, they wrote—"This morning it was cold and windy, but now it is pleasant."

They all answered, that they would rather be deaf and dumb (as they are) than to be blind.

They said they now studied geography, grammar, arithmetic, &c.

All these questions were answered to the infinite delight of the audience.

The little boy who illustrated, by signs, the operation of shaving, excited great merriment.

One wrote—"Gentlemen are very happy to ride in a cab with the ladies." This was written to illustrate the use of the word "happy." The words—"A dog." "A dog has four legs and a short tail. He is good and wise. He likes to see the pigs—he barks at them—he bites the pigs' ear, and he is wounded. A gentleman whistles to the dog, and the dog is very happy to see a gentleman," &c.

One wrote a very fine description of a farmer, which did not differ from what an editor might write.

One little boy told, by signs, (and translated to the audience, by the teacher,) quite a long story about a robber.

Another class was introduced, which had been under instruction from four to six years. The word "fun" was given them to compose a sentence upon. One wrote—"I think the Yankees are very fond of fun." Another—"It is natural for some people to be in fun when they talk." "Fun means it is not true to say something to you." "Fun is witty." &c.

The teacher asked them to define what the atmosphere is—"Atmosphere is the air encompassing the earth, which we breathe—it is essential to life," &c.

Two little girls gave illustrations in reading, from which it appeared that they have two ways of reading—first by signs, which are made by them with as much rapidity as one would ordinarily read—second, by spelling every letter of every word.

At this stage of the exhibition, Col. Stone, by request, told a story, and the teacher translated it to the pupils for them to write down upon the black board. While the pupils were writing down this story, the teacher introduced two young ladies upon the stage. Their names are Miss Elizabeth R. Budd, of this city, and Miss Julia Ann Hoffman, of Lansinburg. They held a conversation in pantomime, about love, walking out in the morning, &c. which excited great pleasure in the audience, and was in the highest degree interesting.

By this time the six pupils had all written down Col. Stone's story in precisely the words of the original—and it was very handsomely done.

Being obliged, from other engagements, to write out in full as we go along, we find it utterly impossible to do anything like justice to this exhibition. It is very rarely that ever any audience has been so very greatly delighted.

Another class wrote, impromptu, very excellent descriptions of "Temperance," and also of "What is a Christian?

After this, Col. Stone had another opportunity of telling a pretty story. And this time it was all about love and drowning.

They were asked what they thought of it. They wrote down the story, and gave very suitable answers, not differing essentially from what any other persons of the same age would have given.

Dr. Cox here asked them the question, "How do you know there is a God? They answered, "I am taught it in the Bible." He also asked them various other questions about God, which they intelligently answered.

One of the boys wanted to know what the reporter of the Herald was writing, and seemed very much pleased to learn that it was for the purpose of being published in the morning paper.

A young man, a mute of course, by the name of Gamage, here delivered an address by signs, to the audience. It was interpreted by one of the teachers. The subject of the address was the anniversaries held here this week, and especially in this building. He went on recapitulating most of them, and touching upon their various objects, and what they have accomplished. It was a very interesting performance. He alluded to his own former state and condition before he received instruction from this institution. The teacher said that he was at home one of their most popular orators, and often held them for an hour in breathless interest, particularly upon the subject of temperance. In closing his address, he thanked the audience for their kind attention, and alluded to their final separation, and meeting again in heaven. His address went off with great applause.

The whole concluded with the recitation of the Lord's prayer by a young lady.

Anti-Slavery Items.

The negroes in Berbice, West Indies, besides their proportion of taxes towards the support of the established churches, contributed, during the year 1841, out of their own pockets, towards the support of the chapels, schools, and ministers of the London missionary society, the surprising amount of *thirty thousand, seven hundred and ninety-seven dollars!* The Guiana Gazette, of the 8th of December, says:

"We doubt whether, during the same year, the whole body of English West India merchants and proprietors, wealthy as they are, voluntarily contributed anything like the same amount, for the support of religion, or the diffusion of knowledge."

The *Courier des Etats Unis*, the French paper in this city, upon the authority of a letter from Paris, says, that the commissioners appointed to investigate the subject of slavery in the French colonies, are going to propose its abolition. They have two plans in view. The first fixes the cessation of slavery in 1853; the indemnity to the colonies is 150,000,000 francs. The second plan proposes freedom to children born since 1838, and complete abolition in twenty years. M. M. De Broglie, Passey, De Tracy, Tocqueville, and other philosophic liberals, are on this commission. It is an important movement, and will arrest attention in this country.

URAGUAY.—The abolition act, in this republic, was extorted, by the fear of foreign conquest, in order to convert slaves into *defenders* of the soil! It is clogged with hard conditions. The British and Foreign Anti-Slavery Reporter says that the Brazilian, Portuguese, and French diplomatic corps formerly *protested* against the act! The British consul sent in a congratulatory note to the government. Some of the slaveholders attempted to send off their slaves in foreign vessels, for sale in Brazil. This was aided by the Brazilian minister!

A WHITE FUGITIVE FROM SLAVERY.—A Mr. Lee, of Maysville, Kentucky, advertises seven runaway slaves, and among them is a female, whom he thus describes:

"Fanny, the mother of the four children, is about 25 years of age—*white as most white women—straight, light hair!*"

SLAVERY IN INDIA.—The British government has officially informed the British and Foreign Anti-Slavery Society, that slavery has been abolished at Malacca, Singapore, and Penang, including twelve millions of people who have been in bondage.

KIDNAPPING.—Four negro children were stolen from their parents, in Pope county, Illinois, a short time since.

A minister recently preached in Baltimore, with a pair of handcuffs in his pocket; which, immediately after the sermon, he put upon a female slave, on shipboard, to be transported to the South.—*Christian Investigator.*

FRENCH ABOLITION OF SLAVERY.—A step, singularly hesitating and guarded as it is, has been made by France, toward the abolition of slavery in her colonies. With characteristic philosophy, our neighbors did not set about the work in the same blind working-journeyman fashion that England adopted—just doing the job, and no more; the French have instituted an extensive inquiry into the subject—our own great experience forming one subject of investigation; the commission have made a voluminous report, and have framed measures of a very complicated kind. They appear to avoid some of the most glaring faults which we committed; though others, scarcely less pregnant with evil, are imitated with exaggeration.

Complete abolition of slavery is to be deferred for fifteen years, at least; during the first ten years, the slaves are to enjoy certain civil rights, and especially that of personal property, and the privilege of purchasing freedom; but they can only assert those rights in the law courts, by means of a patron, or "curator;" in the next five years is to be instituted a kind of villenage, like our apprenticeship; and a multitude of specialties encumber the new and temporary law. Whether such a factitious and arbitrary social change can be worked in practice, is much to be doubted. The object is to prevent that general withdrawal of negroes from the labor market which brought the British West Indies to the verge of ruin. England has not prevented that withdrawal; but she proposes to supply the deficiency by throwing in more labor, in the shape of free African emigration; a much simpler method, and one already partially at work with more than proportionate success. But France has begun to learn; and no nation is a better pupil in abstract principles.—*Lond. Spect. April 22.*

OUTRAGE BY A NEGRO.—A negro belonging to Mr. Joseph Schlatre, of Iberville, while working in the field, a few days since, rose upon his master's son, and fractured his skull with a hoe. The fracture is so bad that the life of the young man is despaired of. The negro immediately fled, and up to the last accounts had not been captured.—*New Orleans Picayune.*

CAPTURE.—The Hannibal (Missouri) Journal, of the 21st ult. relates the capture of two runaway negroes, who made their escape in the vicinity of Palmyra. They were arrested by citizens of Illinois, after progressing about one hundred and fifty miles in that State. A man named Read, who was with the negroes, aiding them in their escape, was arrested, taken to Quincy, where he resides, and held to bail for his offense.—*Louisville Jour.*

The New-York Herald says the South need never be afraid of abolition, as it is now developing itself among us. It is perfectly crazy, perfectly impotent, perfectly harmless, and completely contemptible. At the last election, they could not raise 200 votes, in a population of nearly 500,000.

TREASURER'S RECEIPTS

For the two weeks ending 5th mo. (May) 13th, 1843.

Received for the Standard.—The following persons have each paid $2: David Wright, Auburn; Luther C. Lawrence, Skeneateles; Samuel Arnie, Gardiner, Maine; Henry Leeman, do.; George Hart, New Bedford; Thomas Alcott, Athens, Freen county, N. Y.; Thomas D. Bloomer, Marlborough, Ulster county, N. Y.; William Park, Burlington Flatts, N. Y.; Alexander Waller, do.; Minora S. Brainard, Exeter, N. Y.; Lester Huntley, West Winfield, N. Y.; H. D. Faulkner, Winfield, N. Y.; Chloe Hodges, do.; Isaac Huntley, Richfield, N. Y.; George Tuckerman, do.; Russell Catlin, do.; William Welch, do.; Hiram Hutchins, do.; Jacob Ford, Oneonta, N. Y.; Francis Wright, Utica, N. Y.; Wm. Anthony, Union Springs, N. Y.; F. W. Holland, Boston; Thomas Potter, Nantucket; Seth Mitchell, do.; Thomas Woodward, Haverhill, Mass.; Gorton & Fletcher, Vernon Village, N. Y.; Prime Harris, do.; Abraham Van Eps, do.; H. G. Whitman, Rushville; Minor & Gould, Peacham, Vt.; Alvin Burlingame, Thompson, Ct.; J. Saxton, Fall River, Mass.; Joanna Briggs, Newport, R. I.; Elisha Erwin, Marlborough, Ohio; Jas. Austin, do.; Female Anti-Slavery Society, Henry county, Ia.; Elizabeth Chadwick, Canandaigua; E. Wanzer, Poplar Ridge; Thomas Thorne, Walworth, N. Y.; Hannah Niles, Newport, R. I.; Wm. Green, jr. Woodbridge, N. J.; John McErillis, Somersworth; Wm. B. Irish, New Lisbon, Ohio; Asa Mosher, Mount Gilead, New Bedford Anti-Slavery Society; Jonathan Bridgham, Dorchester, Mass.; Nathaniel Sands, Canterbury, Orange county, N. Y.; Anson G. Stuart, Sherman, Ct.; A. Williams, East Hampton, Ct.; M. Smith, Plainfield, Ct.; B. Cross, Westerly, R. I.; J. Corey, Lebanon, Ct.; P. Blanchard, do.; Jesse Eddy, Palmyra, N. Y.; David Wilson, Farmington, N. Y.; Stephen Barnes, do.; David H. Ray, Canandaigua; Elisha Oren, Ohio; Dr. G. Norton, Decatur, Ohio; Gideon Blockson, Cortsville; Ohio.; Wm. Thorne, do.; Richard Wright, and John Shaw, do.

Mary D. Denny, Leicester, Mass. $1 67; Sarah Platt. do. $1 50; D. F. Aldrich, Palmyra, $1; Phebe Ann Comstock, N. Y. city, $1; John W. Wheeler, New London, $4; Stephen Colegrove, Burlington Flatts, $1; Elias Barstow, Richfield, N. Y. $1; David Joy, Nantucket, $6; W. R. Evans, Gaylor's Bridge, Ct. $1 50; John Prince, Essex, Mass. $1; C. Davis, Brooklyn, L. I. 50 cents; Cyrus Merriam, Putnam, Ohio, $5; Rev. E. Hewitt, Hanson, Mass. $4; Dr. H. Woodward, Fall River, Mass. $1; Dr. Thomas Wilbor, do. $3; Samuel Swan, Hubbardstown, Mass. $1; A. Gifford, Collins, N. Y. $1; Silas Sisson, Newport, R. I. $1; J. Hopkinson, Hopkinsonville, Ohio, $1; J. B. Arnold, Alton, Ill. $1; Mathias Hutchinson, King's Ferry, $10; Joseph Raymond, Hubbardstown, Mass. $1; Wm. Parker, Northampton, Mass. $4; H. T. Bumsted, Bloomfield, Mass. $1 67; D. N. Brown, do. 55 cents; L. Latimer, do. $1 67; J. Woodford, do. $1 67; J. Rockwell, do. $1 12 1-2; W. C. Fry, Plainfield, Ct. $1 67; J. Leonard, Meadon, Ct. $3; E. C. Tuttle, Prospect, Ct. $1 67; Thomas Slocum, Perinton, N. Y. in goods, $1 50; Samuel Bateman, Egypt, N. Y. in goods, $3; Esek Wilbur, Farmington, N. Y. $3; Lorenzo Hathaway, do. $1 75; A. Brooke, and others, Oakland, Ohio, $10; A. D. Wilson, New Richmond, Ohio, $1; B. Branklin, Wilmington, Ohio, $1; C. T. Butler, Lebanon, Ohio, $1; Joel Hodgson, Wilmington, Ohio, $1; E. W. Capron, Walworth, N. Y. $1; D. Rogers, New Fairfield, Ct. 50 cents.

Donations.—Wm. Park, Burlington Flatts, 25 cents; Lester Huntley, West Winfield, N. Y. $2; Dr. V. Thomas, Richfield, N. Y. $1; L. D. Babcock, do. 50 cts.; Mr. Bunyan, do. $1; S. A. Green, Winfield, N. Y. 50 cents; Samuel Hodges, do. 50 cts.; Ellis Colburn, Burlington Flatts, N. Y. $1; A. S. Clark, L. Strickland, A. Hurlburt, D. Soule, N. W. Mattason, T. H. Perkins, T. Bissell, F. Day, N. C. Loomis, F. Wood, M. Dinsmore, Burlington Flatts, N. Y. each 50 cents; R. Parke, do. 25 cents; J. S. Ritter, do. 87 cents; M. Kellogg, do. 25 cents; C. H. Dow, do. 25 cents; D. J. Shawle, do. 25 cents; M. Burdick, do. 50 cents; D. Meaker, do. 25 cents; S. Southard, do. 25 cents; S. Wilbur, do. 50 cents; contributions at Burlington Flatts, $2 85; Elizabeth Chadwick, Canandaigua, $3; Catharine Coleman, Homer, Cortland county, N. Y. $5; Thomas Taylor, Kennet, Chester county, Pa. $1; a friend, E. Hampton, Ct. $1; A. A. Niles, do. 25 cents; Charles Perry, Westerly, R. I. $10; Thomas Perry, do. $3; Stephen Smith, do. $2; C. Capron, Hopeville, Ct. $1; L. Kelley, do. $1; J. Maynard, do. $1; C. E. Branch, do. $1; C. Saunders, do. $1; M. Ford, Bozrahville, Ct. $1; P. Hayes, do. $1; W. Hotchkiss, Prospect, Ct. $5; Obed Tuttle, do. $3; Prospect (Ct.) Female A. S. Society, $10 54; A. Smith, Prospect. Ct. $1; L. Hotchkiss, do. $4 50; E. C. Tuttle, do. $5; H. Hotchkiss, do. $2; E. Hotchkiss, do. $1; Orlando Beers, do. $1; A. Gates, E. Hampton, Ct. $1; J. Corey, Lebanon, Ct. $8 75; L. Tuttle, Prospect, Ct. $5; Jason Barton, Middle Haddam, Ct. $3; A. Williams, E. Hampton, Ct. $3; L. J. Hall, do. $1; Henry Strong, do. $1; a friend, do. 25 cents; Newbury Darling, do. $3; Justus Gates, do. $2; W. West, do. $1; a friend, at the convention of the American Society, at Pulaski, in 11 mo. 1842, $100; a friend in N. York, $50; Abigail Mott, the balance of her pledge, $90; A. S. Society of Attleborough, on account of their pledge, per Samuel S. Guild, treasurer, $80; Abraham Van Eps, Vernon, N. Y. his subscription at the late anniversary, $50; collections at do. $44 50; Joanna Ballou, Millbury, Mass. to redeem her pledge, made last year, $11; on account of Abby Kelley's pledge, $4; Benjamin Snow, jr. Fitchburg, Mass. balance of his pledge, $50; a friend, Milton, N. Y. $1; A. Smith, Winfield, N. Y. 80 cents; J. R. Hodges, do. 50 cents.

ISAAC T. HOPPER, *Treasurer.*

GENERAL INTELLIGENCE.

Foreign Items.

Nine Days Later from Europe.—The steamer Great Western, Captain Hoskin, arrived here on Saturday morning, from Liverpool, having made the passage in 12 days, and 13 hours, running time. This is the shortest passage ever made across the Atlantic *to the Westward*, by any steamship, to any port in America, (distance considered.)

The specie brought by the Great Western amounts to £280,000, or $1,350,000.

The weather was fine nearly all the way. The winds seven days were easterly, three days nearly calm, and two days westerly—average speed per hour, 10 1-4 *Nautical* miles.

The papers are to the 29th ultimo, from Liverpool, and to the evening of the 28th, from London. They are singularly barren of news.

On the 25th of April, Queen Victoria gave birth to a princess. Both mother and daughter were doing well.

The Duke of Sussex died on the 21st of April. He was the sixth son of George the third, was born on the 27th day of January, 1773, and at the time of his death, had reached the age of "three score years and ten."

Later From Cape Haytien.—By an arrival at Boston, we have news to the 29th of April. The government remained the same, but troops from St. Domingo, were every day expected, when the government would be changed. The citizens were very anxious to receive them as friends. All was quiet. It was very sickly, when the Silenus left.

From Jamaica.—We are indebted to Captain Glover, of the ship Windsor Castle, for a file of very late Jamaica papers. They go to the 19th ultimo, but are unfortunately, for the most part, destitute of interesting intelligence. The Falmouth Post, contains a bird's-eye view of the condition of the adjacent colonial possessions. In Barbadoes, tranquillity prevailed. The legislature had voted $15,000 for the Guadaloupe sufferers, and the citizens had contributed $5,000 more. In St. Vincent, the crops were progressing rapidly. The agricultural prospects in Grenada, were favorable. Several shocks of an earthquake were felt at St. Lucia, during the last week in March. In Antigua, the inhabitants were suffering dreadfully from drought, and from the injury done to the public cisterns, by the recent earthquake. At the latest dates they had been somewhat relieved by rains. From Guiana, the reports were very gloomy, the inhabitants being depressed, destitute of money. The new president had not yet duly installed, but a Mr. Herard, was at the head of affairs, and, from judicious proclamations which he had issued, great hope was entertained that the future president would become popular.—*New Orleans Bee.*

Florida.—General Worth is to make Tampa his headquarters during the summer. The population of Florida, is rapidly increasing by immigration. Several topographical engineers of the United States army, says the Savannah Republican, have been diligently engaged in surveying the country in the neighborhood of Tampa, by order of government, with a view to establish a permanent military post in that vicinity. The site preferred, is on the western shore of Tampa Bay, properly so called, and nearly opposite Gadsden Point. It is a high and commanding headland, with an anchorage in 28 feet water, with a bold shore. Vessels coming in from Egmont island, carry 15 feet of water over the bar. On this spot it is proposed to erect a permanent post, with substantial brick buildings. It is about 25 miles from Tampa, in a direction nearly southwest by west.

The southern papers state that the tide of emigration is fast flowing into Florida. It is supposed that the grant of 200,000 acres of government land has been already taken up. At a settlement called Mannatee, about seven miles below Tampa, and at the mouth of the Tampa, they have orange trees, lime trees, a great variety of grapes, the olive, and most kinds of tropical fruits, in a state of cultivation.

The Massacre.—The names of the unfortunate Texans, who were shot by order of the Mexican government for rising upon their guard at Salado, and attempting to escape, are as follows:

Wm. M. Eastland, captain; J. N. M. Thompson, sergeant; J. D. Cocke, J. N. Torres, Thomas L. Jones, J. L. Shepperd, H. Whating, W. H. Cowan, C. H. Roberts, E. Eitz, J. Tambull, K. H. Harris, K. H. Dunham, P. Mahon, M. C. Wing, J. L. Cash, J. M. Ogden, privates.

It is understood that they were selected by lot, under an order of decimation. The New Orleans Bee says,—

This is perhaps the most inhuman piece of butchery, that has been perpetrated by a governor, professing to be civilized, within the present century. The prisoners who rose upon their guard, were not on parole, and had therefore an undoubted right to use every means in their power to escape. If the government desired to put them in a position that would involve a forfeiture of life, in case of such an attempt, they ought to have been permitted to go at large, upon parole of honor.

Martin C. Wing, one of the victims of the massacre, was formerly a compositor in the office of the Journal of Commerce. He was a native of Vermont. Early in the struggle of the Texans for independence, he mingled his fortunes with theirs, and was engaged in many of the conflicts of that eventful period. He was a man of good character, and deserved a better fate.

British West Indies.—We give an official statement of the whole amount of exports from the British West India colonies, on an average of three years prior to the establishment of freedom, and since that event has taken place.

Quantity of produce imported into Great Britain from the year 1831 *to* 1841, *both inclusive*:—

Under the Slave system—Population, 800,000:

	Sugar. cwt.	Molasses cwt.	Rum. gal.	Coffee. lb.	Cocoa. lb.
1831	4,103,800	323,306	7,844,157	20,030,802	1,491,947
1832	3,773,456	553,663	4,713,809	24,673,920	618,215
1833	3,646,205	686,794	5,109,975	19,008,375	2,125,656

Under Apprenticeship system—Population, 769,000:

1834	3,843,976	650,366	5,112,400	22,081,490	1,360,325
1835	3,521,209	507,495	5,453,317	14,855,470	439,447
1836	3,601,791	526,535	4,868,158	18,903,426	1,612, 304
1837	3,306,775	575,657	4,418,349	15,577,888	1,847,145

Under Free system—Freemen, 750,000:

1838	3,520,676	638,007	4,641,210	17,588,655	2,149,637
1839	2,824,372	474,307	4,021,320	11,485,675	959,641
1840	2,214,764	424,141	3,780,979	12,797,739	2,374,301
1841	2,151,217	430,221	2,770,161	9,927,685	2,920,298

For the year ending the 5th January, 1843, the exports of sugar from the British West Indies, to Great Britain, was 2,473,715 cwt. being an increase on the preceding year of 328,215 cwt.

Owing to the increased price of sugar, occasioned by the temporary diminution of supply,—and it would be easy to give reasons for the belief, that it is only temporary,—a rise in the price of sugar took place, in consequence of which the sum received by the planters, for this article since emancipation has not been less than for the larger crops, obtained by forced labor, during slavery. The exports to the British West Indies from the mother country, which, during the latter years of slavery, amounted to £2,500,000, have since reached £3,500,000 and £4,000,000, a circumstance of no small importance to the British manufacturer.—*London paper.*

The loss of the Railway Steamer.—Southampton, April 16.—The Lady [illegible] Wood, steam-packet, Captain Lewis, is just arrived from Lisbon, &c. and brings the melancholy intelligence of the wreck of the Solway steamship. This ill-fated vessel is the third, that has been totally lost belonging to the royal mail packet company, since it sprang into existence, viz: the Medina, having been previously wrecked off Turks island, and the Isis, off Bermuda. It appears, from information rendered by Mr. Lane, the purser of the Solway, and Captain Lewis, of the Lady Wood, that the Solway proceeded on her voyage without anything particular occurring, and put into Corunna, to deliver and receive the mails. After having left that port about two hours, all the passengers, and most of the crew, (with the exception of those on duty) being in their berths asleep, and unconscious of their danger, the vessel suddenly struck on a rocky shoal, called the Baldayo, within a mile and a half of the coast; and notwithstanding the utmost exertions were used by Captain Duncan, the officers and crew, the unfortunate vessel sunk within 20 minutes, in 13 fathoms.

Immediately on the ship striking, the greatest alarm, and consternation prevailed; but Captain Duncan, although so suddenly placed in this trying and distressing situation, behaved with the greatest coolness, judgment, and intrepidity. He was only anxious to save the lives of those around him, and appeared careless of his own, so long as he could render assistance to those unfortunate beings placed under his care. He was last seen on one of the paddle-boxes, endeavoring to unlock and disengage the paddle-boat, to save those of the passengers and crew, who had not taken refuge in the pinnace, and first paddle-boat, that had been launched. Under his directions the pinnace was first got into the water, and as many as it could conveniently hold, were lowered into it, but the frail bark was not destined to reach the shore. From some cause still unexplained, it was capsized, and every soul on board perished. The first paddle-boat was then lowered, and into that, also as many crowded as possibly could, and notwithstanding there was no oar to assist them, it managed to reach the shore in safety, by paddling, &c. It is supposed that many went down with the vessel, there being no time to launch the other boat that is kept on the paddle-wheel, to save those unfortunate beings left on board.

Those who were thus mercifully saved, escaped of course, with no clothes whatever, but those they stood in. Mr. Lane, the purser, who was the last to jump into the paddle-boat (and then she was within two inches of the water's edge,) was almost in a state of nudity. This gentleman, with two others, came overland from Corunna to Vigo, about 80 miles distant, and joined the Lady Mary Wood.

Captain Lewis, of the Lady Mary Wood, who is an experienced sailor, gives it as his opinion, that the vessel was lost in consequence of a strong eddy current driving her on the shoal, and that although danger was so near and unperceived, it was perfectly unavoidable.

Immediately on the vessel striking, she pitched considerably head foremost, and as soon as the water reached the boilers, they collapsed and blew up. It is supposed that many of our fellow creatures perished in this mishap, and that it also furthered the more speedy destruction of the vessel. The size of the paddle-boats—boats kept expressly for cases of accident—may be judged from the fact that 52 human beings escaped in one of them, and so close was it to the water's edge, that it was a mercy it reached the shore in safety. Nothing but constant bailing, and good management, kept the boat afloat.

The whole of the mails are, of course lost, and, in fact everything belonging to the vessel. Sunk as she is in 13 fathoms, and most likely so much injured by striking so hard as she did on the shoal, it is not at all probable the vessel will ever be raised.

General Items.

Elizur Wright, jr. has issued a Prospectus for the publication of a daily paper in Boston. It will, of course, advocate the third party tactics.

Locust Year.—The people of Richmond, Va. anticipate a swarm of locusts during the approaching summer, this being the seventeenth year since their last appearance.

Temperance in Deacon Giles' Distillery.—A temperance tea party in Deacon Giles' distillery, at Salem, the other day, appears to have been a joyous affair. The larger building was crowded, comprising 15,000 people of both sexes. The president of the Washington total abstinence society presided; the Hutchinson family, and Miss Knight, with the Salem band and Washington choir, enlivened the occasion by songs, and music of a superior character. The building was beautifully ornamented with banners, ensigns, and flags; and though cleared long since of the old rum-vats and still, and now to be occupied as a steam plane-manufactory, yet retains enough of the "odor" of alcohol to identify the spot as one where "rum and ruin" once held undisputed sway.

Yankee Enterprise.—A recent letter from an American in Paris communicates this instance of Yankee enterprise, which is both amusing and striking:—*New-York American.*

PARIS, April ——.

"I have been amused lately with an instance of Yankee enterprise worthy of notice.

"There was a little steamer called the Bangor, advertised last summer to sail from Boston for the Azores, Gibraltar, Malta, and Constantinople. She was a little thing, built strong, with a powerful engine, to run between Boston and Bangor.

"This bold push for Europe amazed people very much, particularly as they advertised for passengers. She sailed, and the first that was heard

Poetry.

For the National Anti-Slavery Standard.

ALMARAN AND LAURANORE.

AN AMERICAN LEGEND.

I heard the deep-toned voice of wo,
Uttered on Erie's northern shore;
In plaintive accents, breathing low,
Almaran mourned his Lauranore.

I asked the reason why he grieved,
And poured his sorrows there alone:
His swelling heart seemed half relieved,
While thus he made his anguish known:

"Kind stranger! I will tell thee all,
All that my varied lot has been;
Me, fearful punishments befall;
My flagrant crime a sable skin.

Stolen from Congo's fertile plains,
I crossed the broad Atlantic wave,
And doomed to servitude and chains,
I toiled a heartless Georgian slave.

And she that soothed my every grief,
Who shared with me in toil and pain,
Was forced away beyond relief,
To drag a Texan tyrant's chain.

Myself, an exile, here I stand,
From country and from kindred torn;
My spouse, driven to a foreign land;
Therefore, kind stranger, do I mourn.

I heard the gladsome tidings told,
That all Britannia's realms were free;
That lordlings there no slave could hold,
And longed those peaceful climes to see.

I set my face to take my flight
To Queen Victoria's coasts afar;
From Georgian fields I fled by night,
My guide, the friendly polar star.

Though here from bitter bondage free,
And fetters gall these limbs no more,
Sore discontent still harrows me,
Thus parted from my Lauranore.

Myself, like outcast here I stand;
Heart-riven, dejected, and forlorn;
My spouse—beneath oppression's hand;
And therefore, stranger, do I mourn."

He spoke his soul—his love—his wo—
Then upward turned his reverent eyes,
In suppliant posture, bending low,
To pour his plaint before the skies.

Those who on heaven for good depend,
And have in deeds devout begun,
Oft find a blessing to attend,
Ere yet the pious deed is done.

So was it with the patriarch's son,
When went the servant for a bride;
He sought the quiet field alone,
To meditate at eventide.

While hallowed meditations rise,
And over all his soul preside,
The youthful patriarch lifts his eyes,
And lo! the camels, and the bride!

Almaran scarcely yet had bowed,
Until a grateful sight he sees;
Some vessel now the billows plowed,
Borne onward by the southern breeze.

Fond expectation rose on wing,
As drew the vessel towards the shore;
Some fugitive perchance might bring
Intelligence of Lauranore!

Sol feebly shoots his evening ray,
And sinks at last from mortal sight;
Deep darkness follows parting day,
And wraps the ship in gloomy night.

The full-orbed moon ascends the skies,
And sheds her silver beams around;
Near shore the anchored ship now lies,
And from the deck one leaps on ground.

An African! whose daring hand
Had broke and cast away the chain;
And seeking refuge in a land
Where happiness and freedom reign.

Thus two of homogeneous blood,
Here meeting in a foreign land,
Conversing in the moonlight stood,
Upon lake Erie's northern strand.

Almaran's breast fresh ardor fires,
As he relates his sorrows o'er;
On various themes he much inquires,
But chiefly that of Lauranore.

"My dearest friend!" the stranger said,
"I'm doubly glad to meet thee here;
In wo, this bosom, too, has bled;
Thou art in sorrow doubly dear.

I, too, the lash and chain have borne,
Sore doomed to toil the tedious day;
I, too, have been from partner torn,
And dragged by tyrant hands away.

But now these ills to *me* are o'er;
Nor need'st *thou* longer here repine;
Thou yet shalt see thy Lauranore;
Thy Lauranore shall yet be thine.

She the monsters in human shape
Cheated for once in open day;
In man's attire she made escape,
And towards the North pursued her way.

On board a vessel she betook,
A vessel that was moved by steam;
Concealed she lay in some dark nook,
While stemmed the ship the winding stream.

On mighty Mississippi's tide,
And beautiful Ohio, too,
I saw the vessel swiftly ride,
Till near a northern town it drew.

Then over land her path she made,
And entered ship at Erie's shore;
O, dearest friend, be not dismayed,
Thou yet shalt see thy Lauranore."

As sunk the stranger's voice to rest,
New light upon Almaran broke—
Heavens! what a thrill pervades his breast!
'Twas Lauranore herself that spoke!

He for a moment stood surprised,
Whilst purest love each bosom warms;
They gaze—both faces recognized,
And rush into each other's arms.

I joyed to think I happened there,
To witness constant love like this;
I joyed to see the dark-skinned fair
Restored to freedom, and to bliss.

Escaped from frowning master's brow,
From indigence and slavish toil,
They find a pleasant dwelling now,
On Queen Victoria's happier soil.

MAHONING BARD.

Mount Union, Ohio, 2d mo. 1843.

If memory sometimes at our spell
Refuse to speak, or speak amiss,
We shall not need her, when we dwell
Ever in sight of all our bliss. *Keble.*

Miscellany.

From the Non-Resistant.

CIVILIZATION.

False views of civilization prevail. The imperfect sign is taken to be the thing it partly signifies; as the various shadowings forth of the Deity in his works have been made gods by men, and worshipped in his stead. True civilization does not consist in the triumphs of art, nor even in the glories of literature. It is not made up of the refinements and elegancies of outward life, nor of the graces and accomplishments of the mind or the manners. It is not art, literature, elegance, comfort, or politeness, but the spiritual condition of which all these are the partial manifestations. The statue, the picture, the epic poem, show that civilization exists. The artist, the bard, the curious artificer, proclaim her presence, and prophesy her triumphs. All these could not be, unless civilization had afforded them her protection. But the civilization that is sufficient for these things, may be but of an imperfect development. These are the trophies which mark the earliest stages of the progress of civilization. As she advances, higher victories will be marked by loftier and more enduring monuments.

The highest civilization is the result of the most perfect reverence for all the rights of others, and the most entire practical respect for them. This implies complete control of the passions, and a recognition of the truth, that our own rights can never be purchased or secured at the expense of the rights of others. It springs from the perception of the reality of the brotherhood of man, and of the closeness of the tie of a common Parent which unites the race together. In proportion as an individual has attained to this reverence for the rights of others, which makes him willing rather to endure the loss of his own rights, than to infringe upon those of others, is he entitled to the title of a civilized man. In proportion as a community is made of such individuals, is it deserving of the appellation of a civilized community. The world has not yet advanced beyond a semi-barbarous condition. A jealous care of *their own* rights, honor, and dignity, is the purpose and the pride of existing civil organizations, and of the individuals that compose them. The rights of others are trampled upon with the most wanton disregard, whenever they come in collision with the interests, real or imaginary, of the individual or the State. The inalienable character of the rights to life, liberty, and the pursuit of happiness, was proclaimed in solemn congress by the fathers of American liberty, (as they are called,) and the very first measures they took to establish their own profession of these rights was to invade these very rights, and destroy them in the persons of the British troops and their American abettors. And when they had prevailed in the conflict of brute force, and driven their invaders away, they sat down to devise means to secure to themselves and their posterity the eternal enjoyment of these blessings. And the principle on which they built their citadel in which they trusted, was the right, on the part of the body politic, derived from the natural right of self-defense, assumed to be possessed by every individual, of depriving any person, or any number of persons, of their lives, liberties, or property, who infringed upon, or threatened their own rights to these blessings, whether in the shape of a foreign or domestic enemy. And what was more obviously, though not more really, incongruous still, they recognized the system of slavery, which impiously denies all natural rights to one-sixth of the people, and pledged themselves and their children forever to maintain it, should the oppressed imitate their own example of a resort to arms for a redress of their grievances. They had not attained to the true philosophy which teaches that the rights of one man, or of many men, can never be secured by the destruction of those of another—but, on the contrary, that they must be weakened and endangered by every example of disregard for the least of the rights of others—that the rights of men are so closely bound up together, that an injury to one is an injury to all, and is sure to be felt by all. But the history of the country is fast demonstrating the truth of this philosophy. Men will learn at last, by sad experience, that the real source of the misrule and misconduct, public and private, under which the land groans, is the contempt of the rights of others, which is interwoven with the very texture of the false state of society which prevails. Why should the rights of opinion, of utterance, of property, of locomotion, be safe from mobs, from bank directors, from slaveholders and their lynching abettors, when the inalienable nature of the right to life is denied by all, as the fundamental principle of their social compact? If the right which contains all others be disregarded, why should the lesser ones be respected? We disguise our barbarisms, and then boast of them as proofs of civilization. We pierce the skies with a granite obelisk, to commemorate a murderous inroad upon the rights of others, while we regard with disgust the string of scalps which represents precisely the same idea in the mind of the Indian. We build and equip ships of war, and erect fortifications, by the aid of the highest science and skill, while we look with contempt upon the tomahawk and scalping-knife. We bedizen our heroes with gold lace and coats of many colors, while we disdain the painted skin, the string of bears' teeth, the medicine bag, and tinkling rings, which distinguish, for the very same purpose, the Pawnee brave. This is about the amount of modern civilization. Civilization destroys men by thousands with artillery and congreve rockets; barbarism kills them by paltry scores with a hatchet, and bow and arrows. The principle of both conditions is the same—the attainment or defense of our own rights by the destruction of the rights of others.

Civilization dawned when men first began to perceive that the enjoyment of their own rights depended upon their showing some respect to those of others. As this idea has been developed and lived out, has civilization advanced. Thus States arose for the purposes of mutual protection. Thus laws were established for the security of life, liberty, and property. From this partial civilization have sprung science, literature, art—the refinements that adorn and sweeten life. This degree of civilization, however, is proved, by the history of the world, to be compatible with a very small degree of theoretical respect for rights, and a very great degree of practical disregard for them. For proof, read the history of the most civilized nations of ancient and modern times—not forgetting our own. The cause of this imperfect triumph of civilization is to be found in the fact that selfishness has ever been, and still is, the central, vivifying principle of what is called civilization. As the most refined and polished nation of antiquity branded as barbarians all who lived beyond the borders of Greece, so modern civilization begins and ends with self. It has no active principle that embraces all mankind, and recognizes the equal rights of all. Therefore it is that scarce any real advance has been made in civilization, none at all in the advancement of arts and literature—for more than two thousand years. Therefore it is that Christianity has so slightly improved the condition of mankind. The great Reformer, whose mission was to civilize mankind, and deliver them from the tyranny of their lusts and passions, and to make them free, indeed, is but just beginning to be understood. He was indeed a civilized man—who taught and practised the most reverent regard for rights—and who showed, by his example, that the rights of others are to be respected, even at the expense of our own. When this truth shall have pervaded the general mind, it will be manifested by an outward civilization, of which the highest degree ever yet attained by man is but the morning twilight to the perfect day. Then justice will descend from heaven, to which she fled of old from the wickedness of man. Then peace and abundance will make all the borders of the earth to rejoice. Then elegance and refinement will be the blessings of all, instead of the ornaments of the few. Health of body and of mind will spring from temperance and virtue. Armies, navies, gibbets, penitentiaries, and all the complicated machinery of government, will be regarded as the signs of as unsound a state of public sentiment as was shown to exist by the faggots of the martyr, or the gallows of the witch. The great truths of the brotherhood of the human race, and of the duty of regarding the rights of others as our own, and of maintaining them even at the cost of our own, which Jesus Christ held up in a blaze of moral light which has endured the thick darkness of eighteen hundred benighted centuries, and will at last disperse it, will then have produced their beneficial results, and men will dwell in peace and joy, delivered from fear and sin, in the fullness of the presence of God. Then true worship will ascend continually to the Father from the altar of grateful hearts; every house and every field will become a temple, every man will be a priest, and the true Sabbath will extend its blessed rest over all time.

It was to promote this change in the general mind and heart, and to produce its happy results, especially with regard to the great right to life, that the non-resistance movement was begun. It is the business of those who have espoused it to see to it that their lives and conversation be a continual proclamation of the faith that has been given them. All reforms begin with individuals, and by slow degrees move the masses. The many may choose to dwell in the valley of the shadow of death, but they cannot prevent us from climbing the airy heights of the mountain of God. They may remain joined to their barbarisms, if they please, but they cannot hinder us from entering into the rest of a true civilization. We can never be compelled, by any power in the universe, to despise or invade any, even the least, of the rights of others. We may meet with the fate which has attended the few who have advanced beyond their age in civilization—but then we shall have their reward. The Heavenly Jerusalem has even now descended, and we may enter into and possess it, if we will. Nay, we have but to open our eyes and to become conscious of our true life, and we find ourselves already treading its golden pavements, encompassed by its jasper walls, and bathed in its crystal light. To be true reformers—true apostles of the highest civilization of which we have conceived—we must first civilize ourselves, first afford ourselves as living commentaries upon our divine text. If the truth is in us, we shall of necessity touch a chord of the universal human heart, which will guide to its restoration to its native and divine harmony. This is manlike, Christlike, Godlike—to seek to persuade mankind to accept the blessings of the highest life—the truest civilization—by the irresistible persuasion of a divine example.

ADVENTURES OF TWO SEAMEN.

Every one has read the story of Robinson Crusoe. The following is the true story, which served as a foundation for that romance.

During the war for the succession of Spain, a man named Woods Rogers was ordered by the British government to take the command of two vessels, and make a cruise for the purpose of pillage upon the high seas. Rogers left Bristol the 2d of August, 1708. He doubled Cape Horn, and touched at no land until his arrival at Juan Fernandez, whence the boat brought off to him a quantity of lobsters, and a man clothed in goatskin, who seemed more savage than even the wild beasts themselves.

The climate in the island of Juan Fernandez is so mild, that the trees retain their verdure during the whole year. There are but two winter months, June and July, and even then the frosts are but slight, but there are often heavy rains. The summer heat is equable and moderate, and there are very few storms. Juan Fernandez, whose name the island bears, left some goats there, and the island is now filled with these animals.

This man, the only one found on the island, had forgotten how to talk, from long disuse. They offered him brandy, which he refused, having been so long accustomed to drink only pure water; and it was a long time before he could be prevailed upon to taste cooked food.

When he was able once more to speak, he related his history as follows:

My name is Alexander Selkirk; I was born at Largo, in the province of Fife, in Scotland. I was bred to the sea, and was once left on this island, in consequence of a dispute on board, which occurred between me and the captain.

Captain Stradling was well acquainted with the nature of the island; he had left two sailors there once before, who remained there six months, until the return of the vessel.

As the ship pushed off, leaving me alone, I made various signs and signals, hoping that the captain would repent of his cruelty, but in vain.

I considered myself then as a hundred times more unfortunate than those who abandoned me; but I was mistaken; for not long afterwards, the vessel was overtaken by a tempest, in which nearly all on board perished.

During my stay in Juan Fernandez, I have often seen ships pass; but none ever stopped except two. With what joy did I behold once more some of my own species! but how miserably was I mistaken in my hopes! These men were Spaniards, with whom we were at war; upon hearing my history they refused to take me on board their ship, and fired at me, obliging me to retreat into the woods, where I climbed up a tree and awaited their departure as anxiously as I had before looked for their arrival.

Captain Stradling had allowed me nothing but my clothes, my bed, my gun, a pound of powder, some tobacco, a hatchet, a knife, and a kettle. During the first few days I could not rouse myself from the deepest melancholy, from which I was only awakened at last by the necessity of providing for my sustenance.

I began by constructing two little huts of stakes and twigs, covered with goat skins, in one of which I proposed to sleep, and the other was to be my kitchen.

I was fortunate enough to strike a light, which was useful to cook my food. I was in want of something with which to catch some fish, of which there was a great abundance; but I was able to obtain in their stead great numbers of crabs.

But these would not do forever. I was at a loss how to procure any other food. My powder was all gone, and I had no dog to follow the goats; but necessity is the mother of invention; I chased the goats myself, and soon became so agile and swift of foot as to be able to catch enough for all my wants. I have killed as many as 500, and marked as many more on the ear.

[This account has since been verified. Admiral Anson's fleet, 33 years afterwards, found in Juan Fernandez, an old goat, whose ear was marked as Alexander Selkirk described.]

My agility had once very nearly cost me my life. I was pursuing a goat, without heeding whither I directed my steps, when I fell over a rock, and remained insensible for some hours. When I recovered myself I found the goat dead under me; I dragged myself with some difficulty back to my cabin, where I was obliged to remain for ten days.

Custom taught me to live without bread or salt. I found some excellent turneps, sown by the crew of some ship, and covering several acres of ground.

My clothes and my shoes wore out very soon; but my feet became so hardened, by long exercise over briars and stones, that I suffered no inconvenience from going barefoot. When I got over my grief, I amused myself by cutting my name on the trees. Some rats, escaped from the vessels, had multiplied prodigiously, and gave me a great deal of trouble; I tamed some cats by feeding them, and thus succeeded in diminishing this difficulty.

I made myself a jacket and a cap of goatskin, sewed together with bits of skin for thread, and a nail for a needle. In this manner I lived for several years, when at last one day, I perceived the English flag, and by the large fire which I lighted, I succeeded in attracting the attention of the vessel which came to my deliverance."

Some years afterwards, in 1723, an English seaman named Philip Ashton, escaped from the hands of pirates, and lived for more than a year in a desert island in the Bay of Honduras. Whilst the pirates were taking in water, he made his escape, and concealed himself in the brushwood until the vessel had departed.

"All that I possessed was a pair of pantaloons and a cap," says Ashton. "I had no shoes, nor stockings; not a knife, nor even a stick. Nevertheless, I considered myself fortunate to have changed my condition—for solitude in a desert island is at all times preferable to the cruelties practised in a pirate ship.

"My first care was to explore the island; it was about ten miles long, entirely uninhabited, except by birds and beasts, and covered with bushes bearing various sorts of berries and fruit. I dug in the sand and obtained some tortoise-eggs. I had nothing to do but to wander up and down the island all day; but before long the mosquitoes became so dreadfully annoying, that I swam to a smaller island, at the distance of a stone's-throw, where I took up my abode.

"I was in the habit of swimming backwards and forwards between the islands; but these excursions were not unaccompanied with great danger from the sharks. Once, just as I reached the shore, I received a violent blow from one of these creatures. The shallowness of the water prevented him from turning round to seize me.

"I suffered much from the want of shoes. The gravelly soil wounded my feet dreadfully; I would sit sometimes for hours, unable to walk, and shed tears for the pain I was in on this account.

"Sometimes I have passed a whole day, leaning against a tree, with my eyes fixed on the ocean, fearful of losing a moment, in my desire of beholding a ship.

"The rainy season was very distressing to me, as my attempts to strike fire were always unavailing. At last deliverance came in the form of a fleet from Jamaica, which stopped to take in water.

"The sloop which received me was commanded by Captain Dove, a native of Salem, with whom I had been formerly acquainted. I was kindly treated by him, and after a prosperous voyage, we arrived at the port of Salem, two years, ten months, and fifteen days after I fell into the power of the pirates. I returned to my father's house, and my family looked upon me as one risen from the dead."—*Young People's Book.*

STORY OF LITTLE DICK AND THE GIANT.

Poor little Dick; what a gay, blithe fellow he was! He used to go singing and whistling about nearly all day; he was always merry, and scarcely anything could make him sad. One day, little Dick thought he would have a ramble in a large forest, at some distance from home. He had often been to the side of it before, but it looked so dark he was afraid to enter. But Dick was more merry than usual on this day, for the sun shone so brightly, and the flowers looked so lovely, and he sung and whistled till he made the woods ring again. He delighted himself for some time among the trees and flowers, and at last seemed quite glad to have found out such a sweet spot. There was a clear brook run through the wood; and the waters looked so clean, that Dicky, being thirsty, stooped down to drink; but just at that moment he was seized from behind, and found himself in the hands of a great, tall, fierce, ugly-looking giant, a hundred times as big as himself; for Dick was not much bigger than the giant's thumb. The giant looked at him with savage delight; his mouth opened, and he made a noise which seemed to Dick quite terrible. Dick thought the giant would have eaten him up alive at one mouthful; he did not, however, do this, but took and put him into a large bag, and carried him off. The poor little captive tried all he could to get out of the bag, but to no purpose—the giant held him fast. He screamed, he struggled, he tried to tear a passage—the giant laughed, and carried him quite away. At last, the giant came to his house—a gloomy-looking place, with a high wall all around it, and no trees or flowers. When he got in, he shut the door, and took Dick out of the bag. Dick now thought his time was come. When he looked around, he saw a large fire, and before it hung four victims like himself, roasting for the giant's supper. The giant, however, did not kill Dick; he took him by the body, and gave him such a squeeze, as put him to great pain, he then threw him into a prison which he had prepared for him. It was quite dark, and iron bars were all around it, to prevent his getting out. Dick beat his head against the bars; he dashed backward and forwards in his dungeon, for he was almost driven mad. The giant gave him a piece of dry bread, and a drop of water, and left him. The next day the giant came and looked, and found that Dick had eaten none of his bread; so he took him by the head, and crammed some of it down his throat, and seemed quite vexed to think he would not eat. Poor Dick! he was too much frightened to eat or drink. He was left alone in the dark another day, and a sad day it was: the poor creature thought of his own home, his companions, the sunlight, the trees, and the many nice things he used to get to eat; and then he screamed, and tried to get between the iron bars, and beat his head and limbs sore, in trying to get out. The giant came again, and wanted Dick to sing, the same as he sung when he was merry. "Sing, sing, sing!" said he; but poor Dick was much too sad to sing—a prison is no place to sing songs in. The giant now seemed quite in a rage, and took Dick out to make him sing, as he said. Dick gave a loud scream, a plunge, a struggle, and sunk dead in the giant's hand. Ah! my young reader, poor *Dick* was a *little bird*, and that *giant* was a *cruel little boy.*—*Holyday Book.*

DR. FRANKLIN.

"Not long after Benjamin Franklin had commenced editor of a newspaper, he noticed with considerable freedom the public conduct of one or two influential persons in Philadelphia. This circumstance was regarded by some of his patrons with disapprobation, and induced one of them to convey to Franklin the opinion of his friends in regard to it. The doctor listened with patience to the reproof, and begged the favor of his friend's company at supper on an evening which he named; at the same time requesting, that the other gentleman who was dissatisfied with him should also attend. The invitation was accepted. The doctor received them cordially, and his editorial conduct was canvassed, and some advice given. Supper was at last announced, and the guests invited to an adjoining room. The doctor begged the party to help themselves; but the table was only supplied with *two puddings and a stone pitcher filled with water!* Each guest had a plate, a spoon, and a penny porringer; they were all helped; but none but the doctor could eat; he partook freely of the pudding, and urged his friends to do the same; but it was out of the question—they tasted and tried in vain. When their facetious host saw the difficulty was unconquerable, he rose and addressed them thus:—'My friends, any one who can subsist upon saw-dust pudding and water, as I can, needs no man's patronage!'"—*Watson's Annals of Philadelphia.*

CAPITAL PUNISHMENT.

Having been greatly impressed by some remarks made in Montgomery's "Law of Kindness," an excellent little book, which I should like to recommend heartily to the Christian public, I feel constrained to copy them for your valuable journal:

"In the same ratio that a nation is conversant with carnage, will its members lose their sympathy for the distressed, and become callous to the cry of afflicted humanity. It is so with soldiers. A revolutionary veteran, remarked to me, "The first time I was in battle, I was afraid; I trembled; the sight of the dead, and dying, shocked me: but after I had been in a few battles; groans, blood, and agony, moved me no more than the ordinary business of life." As with this soldier, so with other soldiers; as with soldiers, so with nations. Let a nation have sanguinary laws, let its citizens be familiar with the destruction of life, let them often witness their fellow beings in the struggles of dissolution, and they will become indurated with suffering; death will cease to excite them.

"The history of public execution, fairly tests this position. The more crimes a nation punishes with death, and consequently the greater the number of its executions, the less criminals care about that punishment. One fact is sufficient to show this.

"Rev. Mr. Roberts, of Bristol, England, put the inquiry to one hundred and sixty-seven persons, who were under sentence of death, at different times, whether *they had ever witnessed a public execution.* The result was, that one hundred and sixty-five had been spectators in the crowds gathered on such occasions."

WISE WORDS.

Now in this is the excellency of man, that he is made capable of communion with his Maker, and, because capable of it, is unsatisfied without it: the soul, being cut out (so to speak) to that largeness, *cannot* be filled with less.—*Leighton*

The poet, like the electric rod, must reach from a point nearer to the sky than all surrounding objects down to the earth, and into the dark, wet soil, or neither is of use.—*R. W. Emerson.*

Evils are not so successfully overcome by direct attacks upon them, as by developing and establishing the good.—*Alcott.*

"He who has two cakes of bread, let him dispose of one of them for some flowers; for bread is food for the body, but flowers are food for the soul."—*Galen*

Between two persons of liberal education, like opinions, and common feelings, oftentimes subsists a vanity of sentiment, which disposes each to look upon the other, as the only being in the universe, worthy of friendship, or capable of understanding it; themselves they consider as the solitary receptacles of all that is delicate in feeling, or stable to attachment:—when the odds are, that under every green hill, and in every crowded street, people of equal worth are to be found, who do more good in their generation, and make less noise in the doing of it.—*Charles Lamb.*

Oh, that the day might come, described by ancient prophecy, "when none shall need that any should teach him, for all shall be taught of God." If the sacred fire were everywhere burning, there would be no need of fervent prayer to draw it from heaven, but only of the calm watchings of the holy virgins to tend it; nor would it then break out into those flames which now often strike terror, but the hidden fire would glow with equal warmth in all hearts. Every man would then silently enlighten himself, and others, and the communications of holy thoughts and feelings, would consist only in easy tasks of combining, and dividing the different rays of this light; now diffusing it, then again concentrating it into one object. Then would the slightest word be understood, whereas now the clearest expressions do not escape misunderstanding. Then would men press together into the penetralia of the sanctuary, whereas now they are occupied with the preparations of the outer court.—*Schleiermacher.*

He is a fool that *cannot* be angry, but he is a wise man who *will* not.

FOR HOUSEKEEPERS AND FARMERS.

Root Crop compared with Hay and Corn.—An acre of hay yields one ton and a half of vegetable food. An acre of carrots, or Swedish turneps, will yield from ten to twenty tons; say fifteen tons, which is by no means, an exaggerated estimate. It has been ascertained by experiment, that three working horses, fifteen and a half hands high, consumed at the rate of two hundred and twenty-four pounds of hay per week, or about five tons and a half of hay per year, besides twelve gallons of oats each per week, or seventy-eight bushels by the year. An unworked horse, consumed at the rate of four and one quarter tons of hay in a year. The produce, therefore, of nearly six acres of land is necessary to support a working horse by the year; but half an acre of carrots, at six hundred bushels to the acre, with the addition of chopped straw, while the season of their use lasts, will do it as well, if not better. These things do not admit of doubt. They have been subjects of exact trial. It is believed that the value of a bushel of Indian corn, in straw and meal, will keep a healthy horse in good condition, for a week. An acre of Indian corn which yields sixty bushels, will be ample for the support of a horse through the year. Let the farmer, then, consider whether it be better to maintain his horse upon the produce of half an acre of carrots, which can be cultivated at an expense not greatly exceeding the expense of half an acre of potatoes, or upon half an acre of ruta-baga, which can be raised at a less expense than potatoes, or upon the grain produce of an acre of Indian corn, or on the other hand, upon the produce of six acres of his best land in hay, and grain; for six acres will hardly do more than to yield six tons of hay, and twenty-eight bushels of corn.

Canada Thistles.—A writer in the Genesee Farmer, says he entirely killed a patch Canada thistles, by ploughing them in *deep*, one a month, for three times in the summer, and sowed the ground to winter wheat in the fall. The stoutest wheat he had, was where he had ploughed in the thistles, and the ground was there, the lightest, and mellowest. If well ploughed in, they are as good as a heavy dressing of barn-yard manure. Other noxious weeds should be ploughed in, in the same way.

The thistle is a biennial plant, and consequently if the seed of every thistle on a farm, were to be kept from ripening for two years, the whole race would be eradicated.

To Beautify the Country.— We have received from A. Bergen, Esq. a paper on this subject, in which he urges the propriety, and utility of decorating our farms, grounds, &c. with trees, shrubbery and flowers, as contributing both to pleasure and health. We regret that a press of matter this month, prevents our giving more than the closing paragraph:

"I say, then, that any man who is blessed with a comfortable dwelling, and a few acres of land, can do much to embellish his home, without intruding much on his daily business, and with very little expense. Trees he may get out of the forest, or raise fruit-trees from the seed. Shrubbery and flowers, he can multiply from a few sprouts, and seeds; besides, if he has a family growing around him, how much more will they be attached to, and love their home. Let no man therefore, say he cannot do this or that; but merely let him try, and he will soon find that he can accomplish wonders."

Early Plants.—Seeds soaked over night in sulphur and water, will come up much sooner, than those planted without such process. About a tea-spoonful of pulverized sulphur, to a gill of rain water, is sufficient.

Cultivation of the Grape.—There is no department of agriculture, which has been so neglected by farmers generally, as the cultivation of fine and delicious fruits. This is a matter of surprise, whether we regard profit, or the pleasure and satisfaction to be derived from an abundant supply for our own families. How delightful and wholesome it is, at all seasons of the year, (as we may if we will,) in the bosom of our families—surrounded, perhaps, by our friends and neighbors—to refresh ourselves with the various gifts of Pomona.

There is hardly any fruit which can be more easily cultivated, or may be made longer to administer to our pleasure, or profit, than the grape. Of this there is almost an endless variety, both foreign and native; none of the former, and but few of the latter, should be cultivated by farmers generally. The Isabella, Catawba, and Clinton, may be classed among the best native varieties, though in all parts of the country, there are some wild, nameless varieties, rich and delicious, for the neglect of the propagation of which our farmers are without excuse; for the grape is wholesome, and may be justly called one of the greatest delicacies which an all-wise and bountiful Creator, has bestowed upon man.

This fruit is easily cultivated, and may be increased to any extent, with no expense but the labor, from cuttings, which may be obtained in thousands from any person pruning his vines; or some exquisite varieties may be obtained from the hedge, or the swamp, and propagated to any extent. Will you give this subject your attention?

The best grapes, are superior to either the peach, the apple, or pear—come after the former has pretty much gone, and may be kept through the winter, as well as the apple or pear. For winter use, they should be packed in layers, in small boxes, with a stratum of common cotton batting between the layers. Thus they may be kept till March, better in flavor than when they were first gathered from the vines. They should be kept cool, dry, and away from the frost.

The best mode of cultivation in the garden, is on a single trellis, running north and south—the posts of which should either be cedar, or have cedar bottoms, and then be spliced about ten feet high, and have strips of board, about two inches wide, nailed on them about three feet apart. The usual way of cultivating them on an arbor with an arch, is bad, for the reason that those clusters which do not get the sun, will seldom ripen well, and if they do, they will be without flavor.

They should, immediately after the fall of the leaves, be thoroughly pruned, and have every runner of new wood, cut into five buds, or eyes of the old wood. They should be kept open and free. New shoots should be encouraged near the ground, in order to have the bearing wood low, and protect the frame from the winds.

They may be cultivated at the foot of old and worthless fruit-trees, or on shade trees; and after three or four years of protection from the cattle, they will give you no farther trouble. Thus the care and expense of trellising, and pruning, will be wholly spared.

One single Isabella vine, cultivated in this way, has been known to produce, for the four years last past, from ten to fifteen bushels per year. Such a vine as this, in the vicinity of any of our cities, or large manufactoring villages, would yield more profit, than two acres of Indian corn.

Now farmers, do you want to have a few bushels of fine grapes for winter, to cheer the social circle, and gladden the hearts of your friends, and guests, during our long winter evenings? *If so, you have but to will it, and it is done.* You can obtain vines at twenty-five cents apiece. This luxury is at the command of the rich and poor—then go ahead, and adopt the mode of culture best adapted to your circumstances; and for this advice we shall ask no greater reward than a rich cluster of delicious grapes, when we call on you, three years from next February, if our life shall be so long, continued unto us.—*Boston Cultivator.*

Miscellaneous Items.

Progress of Manufactures.—The Massachusetts manufacturers have so improved their machinery and their skill, and the prices of wool are so moderate, that they can now make excellent *mousselaine de laine*—that is, woolen muslin—at a cost of only 8 cents per yard. It is also said that the Lowell mills, are making fine cloths and cassimeres, equal to the imported, and at a cost as favorable. Important improvements are steadily making in the above departments, which enable our manufacturers to compete successfully with those of Europe.—*Albany Advertiser.*

Honor to Cape Ann.—All the traders in Gloucester, Massachusetts, have signed an obligation, pledging themselves to the public, that they will not countenance the purchasing, either by themselves, or by others, of any spirituous liquors, for the purpose of sale. And the packet masters have pledged themselves, not to import into that town, or allow it to be imported in their vessels, while they have command. The Telegraph, in giving the accounts of this movement, expresses high gratification, as well it might.

North and South—Free and Slave Labor.—The Trenton Gazette says, that Mr. Randolph says, in a speech, that the manufactures of New Jersey, in 1840, were made more valuable than the cotton crop of Georgia and South Carolina, by several millions; and even the potato crop of the United States, at only 30 cents a bushel, exceeded in value the cotton crop of South Carolina, Georgia, and Alabama; yet who thinks of legislation or nullification for potatoes?

A *Teetotal Family.*—Thomas Parr, was born in the reign of Edward IV. He was brought to London, by Lord Arundell, in 1635, and introduced to Charles the Second; but the change of situation, and his altered mode of life, particularly drinking wine, soon proved fatal to a constitution supported by more abstemious habits, and he died the same year, aged 152. One of Old Parr's sons died at the age of 109. A grandson died aged 113; and Robert Parr, great grandson to Old Tom, died at Bridgnorth, on September 21st, 1757, aged 124. A peculiar trait in the character of those four generations of Parr's, was their temperate habits, amounting almost to total abstinence.

Large Rope.—There is now being made at Port Richmond, above Kensington, a rope for the inclined plane of the Schuylkill, which, when completed, will be 2000 yards long, nine inches in circumference, and will weigh upwards of nine tons.—*Philadelphia Ledger.*

Shameful to a Christian Nation.—A seamstress in London, it appears, is paid 1 1-2d. for making sailors' shirts. By working very hard, "and finding her own needles," she may thus earn 4 1-2d. a day. The price of the cheapest quartern loaf she can buy, is 5 1-2d. A loaf of bread is 1d. dearer than her whole day's work.

FREE LABOR DRY GOODS,

At Reduced Prices.

BROAD and bleached muslins, 4-4 and 5-4 wide; Manchester ginghams, superior quality; apron and furniture checks, colored muslins, 3-4 and 4-4 wide; pantaloon stripe, bed-ticking, knitting cotton, lamp wick, cotton yarn and linen thread, white and black wadding, cotton laps, calicoes, assorted paterns; cotton stockings.

PLAIN GOODS FOR FRIENDS.

Small stripe seersucker, at 25 cents per yard; drab and white silk Barcelona shawls; drab and white silk cashmere shawls, all sizes; drab merino and cashmere shawls, all sizes; mouslin de laines, figured and plain; drab spun silk hose, with a great variety of linen goods.

The above goods will be sold at prices much lower than heretofore. CHARLES WISE,

Northwest corner Arch and Fifth streets.

Philadelphia, 5th, mo. 4th 1843. 6m.

JOSHUA C. JENKINS

RESPECTFULLY informs his friends, and the public, that he has taken the old established

TEMPERANCE GROCERY STAND

of Baldwin & Colton, late J. F. Lukens & Co. *Nos.* 244 *and* 244 1-2 *Market street*, south side, above 7th, where he has on hand an extensive assortment of the choicest articles in the line, together with a stock of

FREE LABOR GROCERIES,

all which have been laid in at the lowest possible price for CASH, and will be furnished to families and storekeepers at a very small advance upon the first cost.

Philadelphia, May 4, 1843. 6m.

Free Labor Dry Goods,

Manufactured by the American Free-Produce Association.

THE committee on manufactures have adopted a *minor scale of prices*, the average reduction of which is greater, and the plan deemed more convenient, than the proposed deduction of 10 per cent. from the old prices.

Arrangements have also been made to increase the quantity and variety, as well as to improve the quality, of free goods, under the assurance of more liberal encouragement, which we hope to realize.

Articles on hand—Good shirting and sheetings, bleached and unbleached; Manchester and coat ginghams, various qualities, patterns, and prices; apron and furniture check, do. do. do.; table diaper, (birdeye and huckback,) bleached and brown; thin muslins for linings, brown, bleached, and colored; Canton flannel, brown and bleached; buff pantaloon stripes, fancy do. do. white and black wadding, stockings, half hose, lampwick, cotton yarn, of various numbers, cotton laps or bats, bed ticking, calico, towels, table covers, knitting cotton, &c.

We have also, dress cord, suspenders, garters, &c. &c. Terms cash. Articles wanted in reasonably large quantities may be made to order.

Orders from the country may be addressed to either of the committee—James Mott, No. 36 Church Alley; D. L. Miller, jr. 88 North Front street; Sarah H. Palmer, 33 North Fifth street; or to our wholesale agent, J. Miller McKim, 31 North Fifth street. Housekeepers are requested to call or send their orders to Lydia White, retail agent, corner of Fifth and Cherry streets.

Philadelphia, 4th mo. 13, 1843.

☞ Papers friendly to the cause are requested to copy the above.

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